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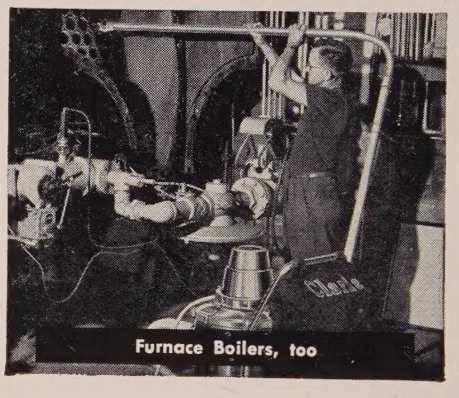

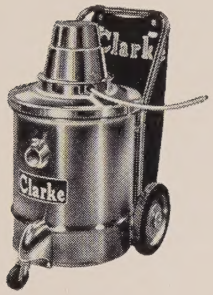

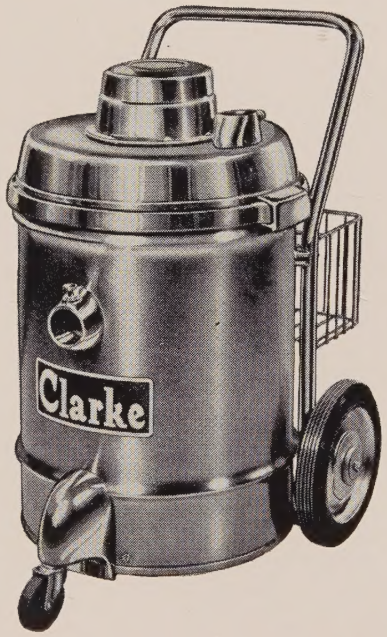

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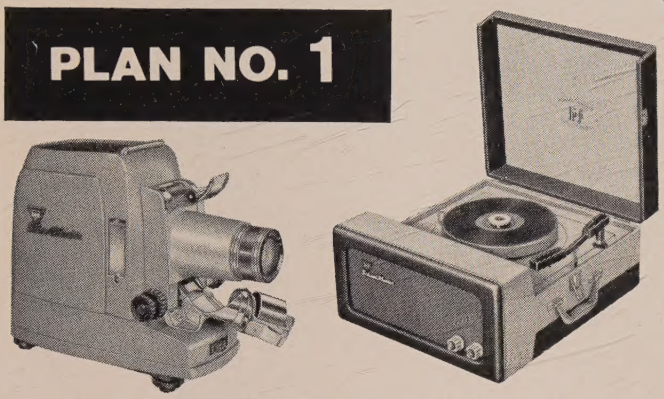

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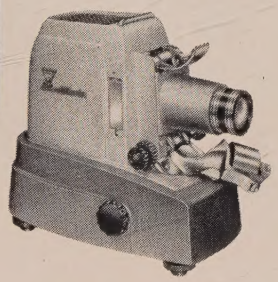

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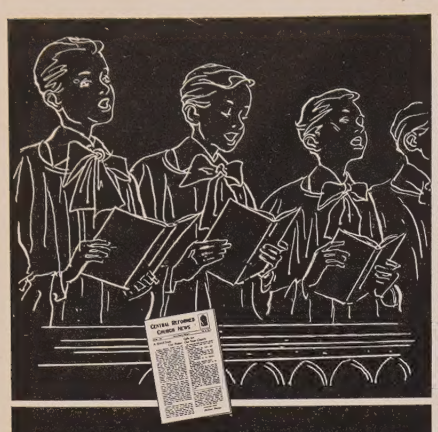
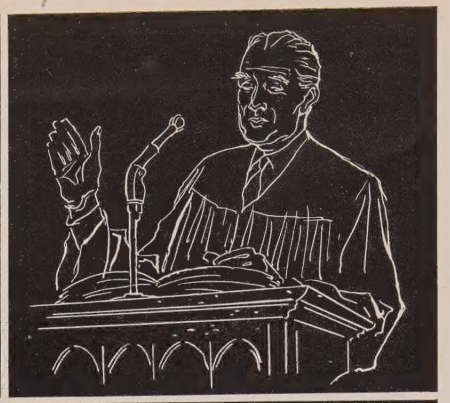
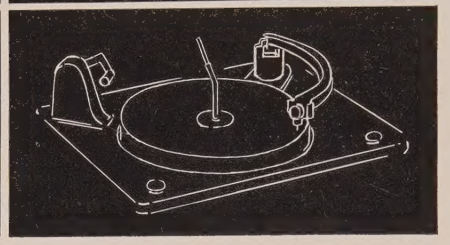


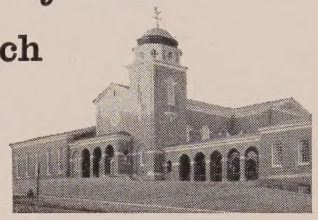


"... to meet all the needs for the Ministry of the Word and music to the congregation and to the public."

Central Reformed Church News, Grand Rapids, Mich.



"Custom-tailored" **sound system gives this Michigan church 6 useful new functions**



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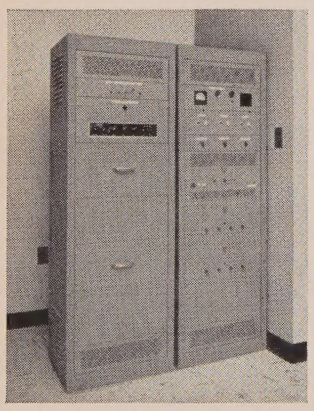

Audio components housed in two compact consoles and placed out of sight in an unused corner.

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Circle No. 4 on card insert

They Say; What Say They? Let Them Say

"Must" in Book Advertising

Dear Sir:

Your Annual Directory issue is a most attractive one, and I want to add my congratulations to those I am sure you have already received.

On page 88 Jim Best and Stan Heath have already expressed their appreciation of *Church Management* as a "must" medium for their advertising plans. As you know, Abingdon has for a number of years been a consistent advertiser in your pages—for the very same reason my colleagues have mentioned! We look forward to continuing our program.

I just thought you'd like to have this unsolicited testimonial.

Ray Dempsey
Advertising Manager
Abingdon Press
Nashville, Tennessee

Likes Attitude

Dear Sir:

The August issue of *Church Management* came this afternoon. Your article about the Lakewood Presbyterian pastors is interesting and has at its center an idea that has long needed to be stressed. The hostility of some preachers to their predecessors and successors has often been a serious impediment to the work of the kingdom.

Lewis R. Chrisman
Buckhannon, West Virginia

Oversimplification

Dear Sir:

It would be a grand waste of energy if we quixotically took pen in hand and rode off to battle with every point of view that diverged from our own. Yet in the article "The New Man and the Church" (August 1957) we find theological perspectives oversimplified and pressed into the shape of toy blocks to be used or discarded at will . . .

. . . It simply is not true that (Dr. Peale's) message is ego centered. Dr. Peale has analysed faith in practical terms, and has demonstrated methods of concretely implementing faith. . . . to say that the end of Dr. Peale's ministry is that souls love God in order to be a success is to abet an evil slander against one of God's most dedicated ministers.

. . . even more harm was done by the remarks on revivalism. . . . When I was in New York City attending the crusade I was thrilled by the ecumenical witness. Leaders from every sphere of Protestant-

The Organist wants to know How will the organ respond... what are its musical capabilities ...is it a standard instrument?

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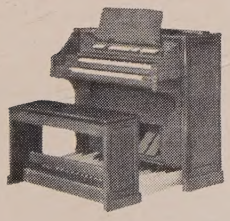

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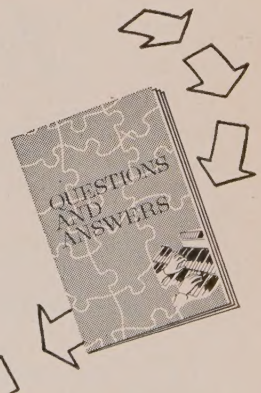

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Circle No. 7 on card insert

They Say (Continued)

ism were on the platform. Christians were sharing a united witness on the essentials of our common faith. I was seeing our unity in action. Ministers, bishops, lay leaders, presbyters, missionaries—all were thrilled by the opportunity to say to that vast city, "Look, on the essentials we are not divided. You are hearing essentials from Dr. Graham. Seek into them, act upon Christ, and discover the joy of a new life and a new fellowship."

Our church life and our theological problems are quite complex. "The New Man and the Church" does not provide clear-cut clues to stimulate intelligent thinking. We ought to avoid like the plague these hit-and-run raids on whole movements. . . . a new evangelistic passion is the key to a united church of power. This passion must grow out of new dedication to Christ and a renewed understanding of the Biblical essentials in theology. . . . Dr. Graham has done his share in encouraging that voice among us. . . .

Robert J. St. Clair
North Fairmount Presbyterian Church
Cincinnati, Ohio

Loyalty the Key

Dear Sir:

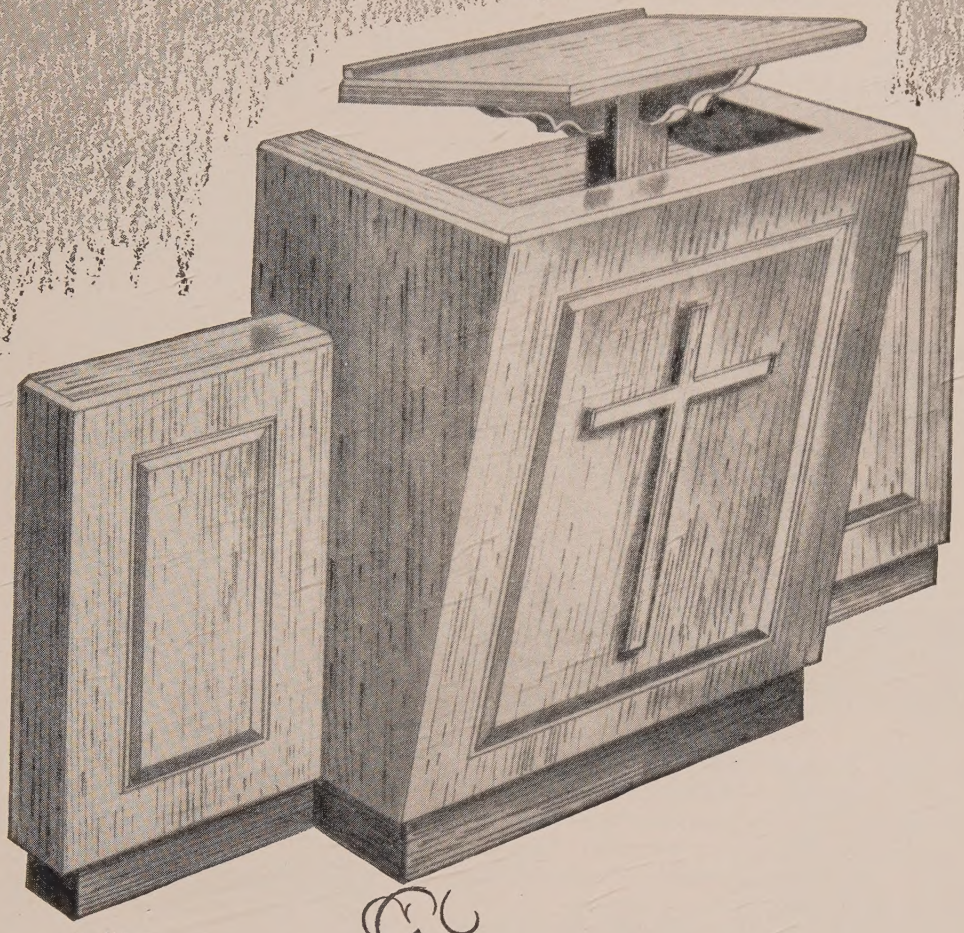
Thank you for your article on "Wanted —a Good Church Secretary." (August 1957)

I fill the position of a church secretary in the heart of the city of Chicago and my duties are many and varied—from hostess and receptionist to secretary and counselor. Although the situation here is different from the usual parish . . . some of the observations . . . are apropos.

The main thing that caught my eye was your comment on loyalty. Sometimes it is very difficult to be of service when one person runs to you and then to the pastor and tries to find . . . . differences of opinion on certain issues and problems. . . . I find loyalty has to be there or nothing can operate efficiently or effectively.

Donna L. Hampton
Chicago, Illinois

Please note: The Rev. David H. Frederick, 1547 Center St., Bethlehem, Pennsylvania, will soon retire from the active ministry. He has many past issues of *Church Management, The Homiletic Review, The Expositor,* and *The Pulpit Digest* which he will gladly send to anyone who will pay packing and shipping charges. If you are interested, please write directly to Mr. Frederick.



It matters not the Faith;
it only matters that Men
are inspired to pass along
Great Truths

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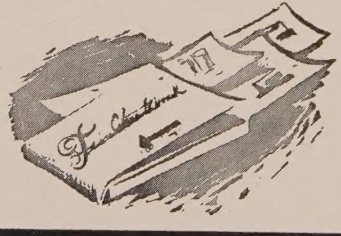

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Circle No. 9 on card insert

The Rogue and the Fool

Arkansas Fellow-traveler

A Jewish Rabbi Speaks To Us All On the Jewish New Year

As the Jewish people enter the period of reflective thinking that ushers in the beginning of a new year, it might be well to invite all sober-minded Americans to do some soul-searching.

The shame of Little Rock presses heavily on the conscience of our land. Nor is our shame limited to these shores. Arkansas has become an international scandal. Shakespeare said, "Let the doors be shut upon him, that he may play the fool, nowhere but in his own house." The Arkansas governor has played the rogue and fool to a full house. He has portrayed an America "that is a house divided, that cannot endure." The Voice of America trumpets our superior morality, but the language is double talk.

It was Woodrow Wilson who said, "Liberty does not consist in mere general declarations of the rights of men. It consists in the translation of these declarations into definite action." The Arkansas traveler has become the Arkansas fellow-traveler. He has given the Communists a stupendous victory. Class warfare, racial hatred, rule by the bayonet—these are old and trusted weapons in the Communist armory of subversion and violence. Who is disuniting the United States of America? It is true that we cannot outlaw prejudice and hate, but we must protect by law men and women who are the target of discrimination and bigotry.

The picture of howling children goaded on by adult delinquents spitting hate is tragically reminiscent of the Nazis. There the fury of this Herrenvolk (superior race) was courageously directed against the Jews, who constituted less than 1% of the population. The heroic advocates of White Supremacy in America demand even greater odds. In Little Rock, nine Negro children were to be admitted to the 1,900 white student body. Who feared whom? What superiority must be defended against an influx of less than 1/2 of 1%? Have Americans learned nothing from the hatreds that plagued the world? Have the civil wars and world wars taught us anything?

Gentle Reader, ask yourself one question. Who walked with more dignity, more courage, more religious faith? Who appeared more human, less of a howling beast? The lone girl or the mob?

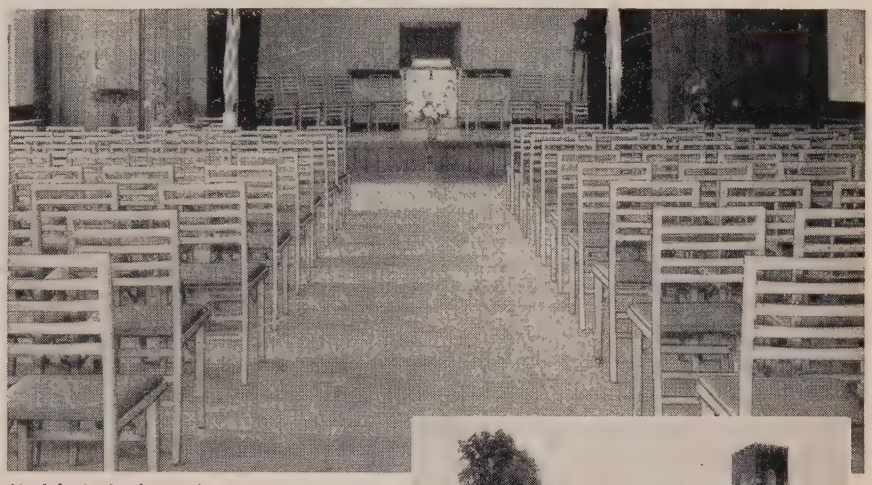
Which side do you join, the persecutors or the persecuted? What does your religion say? What does America say?

A short poem by Marie Syrkin touches on this troubling theme:

My son is dark;
The gang on the corner can spot him at a glance
My son is bright;
He studies late for marks and knowledge.
Shall I say to my son,
Dim your eyes, and your hair and your gladness?
Close that book?
Shall I say to my son?

Rudolph M. Rosenthal, Rabbi
Temple on the Heights
Cleveland Heights, Ohio

(from the Cleveland *Plain Dealer* September 22, 1957)



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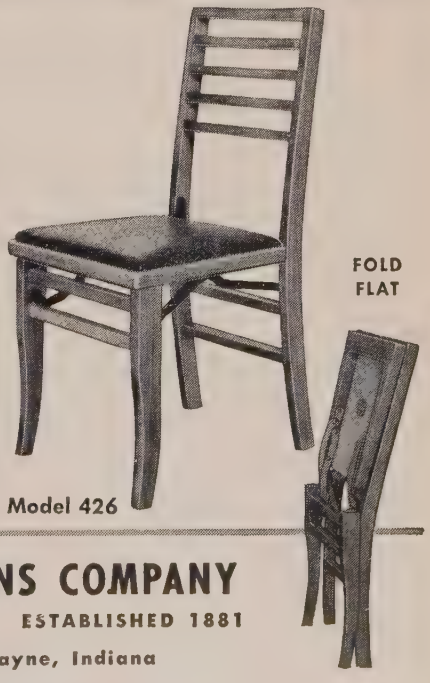

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Dead Center Static

One thing has impressed us as we have visited churches in many places. Too large a percentage of these churches are stalled at "dead center" awaiting decision as to what the future may offer.

Some of these churches are in great cities where increasing industry has changed the pattern of city life. Some are in small hamlets with members divided between native villagers and city workers who are seeking rural homes. Some are in rural areas where young men and women are leaving home for industrial centers. Some are in suburbs where, for the first time, they see the pressures from down-town changing their community.

One minister expressed it in this way: "We may seem to be standing still. That is only because we have not yet reached a decision as to where our future lies."

There are legitimate reasons for stalling.

The rapid industrialization of America has developed an unstable population. Few great industries limit their offices and factories to one area. Executives and specialists, together with their families, are moved from city to city as need requires. Ministers find their best families moving away. New families are moving into the community. There is a rapid change in church membership. We have not as yet adjusted ourselves to this reality which will be with us for many years.

A second reason is found in new concepts of a city. New zoning requirements are pushing residences farther from the down-town area. A church may have been erected thirty years ago in the heart of the city, in the midst of pleasant homes. Now, it is surrounded with business houses; its members have moved to more attractive areas. It becomes difficult for the church to hold the loyalty of its members. Don't blame these members too much. They find their social life in the new community. It is but natural that they prefer to associate with their community church.

A third reason for dead center stalling is the simple fact that the church knows that its present building is not adequate for a modern church program. Try as it may it finds it difficult to find space for good educational rooms. It then must decide between buying additional property near the old church or moving to greener fields in the suburbs. The amount of money involved is considerable. Many people in the congregation do not appreciate the problem and they resist change.

So the program awaits decision.

With the increasing population of the nation the church which makes the right decision will find a great future. The church which makes the wrong decision will have to wait many years for the chance to right the wrong. Skilled leadership, prayer and faith are necessary to the right decision.

It requires much thought and much study. The church must feel that it has selected the right course. But it cannot wait too long to make the decision which will take it off dead center and start it on its way to a better future.

Ceiling Cracks Are Showing

"What goes up must come down." That is the way the words ran in boyhood days. Many of us have wondered how true the rule is. We have thought of this as we have watched economic inflation mount up month after month, carrying with it wages and costs. Will inflation ever stop? Will the financial index go the other way? Of course it will. At least we are able to survey history and agree that it always has.

Again we have wondered about new pressures which have grown up with expanding business. Consolidation of industry has made possible the power leadership which makes programs for wide areaas and puts pressure on local executives. Will they continually be errand boys, standing between the chief of staff and the local organization?

Some of us in the church have seen the same thing in the growth of denominations. Jeffersonianism has never been a strong point with church membership, but our fathers never dreamed of the oversight being given by those who sit today in the position of overseers.

We can tell you now that some cracks are beginning to show in the ceiling. In recent visits to churches the editor has made an effort to pry for some of these cracks. I have sought information from the local executives of the denominations, the pastors of churches. Some of the answers are illuminating. There is a reticence, of course, among most ministers to criticize any action of their own denomination. Most ministers have a sense of loyalty. They also know that there is a very close relationship between the respect they

Our Cover

Through the courtesy of Schulmerich Carillons, Inc., of Sellersville, Pennsylvania, the transparency and color plates of our cover picture were made available. The Singing Tower of Lake Wales, Florida, is well known to Americans. Recently Schulmerich installed a supplementary electronic carillon to enrich the range of tone which would be available to the carilloneur. Alongside the original cast bells of the world-famous carillon is placed an advanced musical instrument which brings the fascinating tones made possible by modern electronic engineering to the listening public.

The photographic transparency was made by Custom Studios of New York.

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show to the denominational executives and their own promotion. So it is no wonder that most of the ceiling cracks are revealed by the pastors of mature years who sit fairly securely in their own parishes and are out of reach of disciplinary action.

One of the men had just announced his retirement from the ministry. He would leave his church at the end of the year.

"It will be a pleasure to be away from the cracking whips, the requests for larger budgets, the volume of mail which goes into every aspect of church life. I once thought I was called to preach, but it seems now that I was called to obey instructions from headquarters."

The second will hold a church for some years yet. But he showed the same kind of ceiling cracks.

"I have about decided," he said, "that I will run my own church. I have a competent board, and I think that those of us on the ground may do a better job than the absentee owners."

Others spoke in the same vein.

When we spoke with the younger men a different attitude was evident. Most of them thought that continuing regimentation was necessary and that the elder brethren were simply out of step with the times. There was one exception. This young man resented the pressure to get the denominational paper into every home of the parish.

"It is a species of brain washing," he said.

Not very convincing are these comments—not much more convincing than the little cloud no larger than a man's hand which Elijah saw when the ceiling over Ahab cracked.

We are not prophesying; we are just passing on the observations. We think they reveal cracks in the ceiling.

Parapsychology and Religion

The Journal of Parapsychology issued from Duke University, Durham, North Carolina, where J. B. Rhine and his associates have been doing such painstaking investigations in this field, has just concluded its twentieth year of publication. In the March 1957 issue Dr. Rhine seeks to sum up the accomplishments of his work and the prospects for the immediate future.

Gains have been made. People generally understand the meaning of the term "parapsychology," but full cooperation with those in the field of general psychology, the physical sciences, and religion has not by any means been achieved. We think that our readers will be interested in reading a few lines in which he mentions the contributions of the investigations to the field of religion.

> **These facts have more significance for religion than any other area of human affairs. However little this significance may as yet be recognized, it is a fact that if parapsychology has established a claim of an extraphysical order of reality in man, it has obviously refuted the doctrine of materialism which is the mortal enemy of all religion. While it is too much to expect that official religion will turn to the extension of this scientific validation of spiritual reality in man, there is one of its problems that has already come under investigation in parapsychology. This is the belief in the post-mortem survival of a discarnate stratum of personality. This claim has been for a century under some degree of inquiry in connection with the practices of mediumship among spiritualists.**
>
> **The investigations of mediumship have, however, over the past twenty-five years, completely altered the status of that practice so far as its place in parapsychology is concerned. Although reliable evidence was produced of information obtained from mediums under controlled conditions which excluded all but a parapsychical mode of perception, the logic of the mediumistic approach to the survival question does not bear critical analysis. It assumes that a medium has certain powers which enable her to communicate with the dead but which could not be used to communicate (and obtain the same knowledge) with the living. But it now appears that much the same parapsychical powers would be necessary for both sources, the living and the dead. Until some new logic is brought to bear on this situation or some other approach is designed for the investigation of survival through mediumship, the mediumistic line of study of that problem cannot be considered a fruitful one. A new focus of interest has in consequence been directed toward the surveying of those other areas of human experience that have led man to believe in spirit agency. The study of survival will probably loom large or small in the future volumes of parapsychological literature according to the yield of these surveys of human experience and how well it promises to bear the weight of further investigation.**

Religious faith, certainly, is headed for the laboratory.

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"We are well satisfied with The LLL Clubman."—Roy C. Krause, Van Dyke, Michigan.

"We always admire the nice job of printing you do on our magazine. We appreciate your service."—Bishop M. Lawrence Ryan, Stockton, California.

"I wish to commend your proofreaders and composing room personnel for their promptness without sacrificing accuracy. I found only one proofreader's mistake in the whole issue."—Leland E. Thomas, Schenectady, N. Y.

"You did a splendid job of printing on the last issue of My Church. We appreciate your work."—Rev. Martin C. Elz, Buffalo, New York.

"I want to thank you for your very fine service on the last issue of Full Gospel Tidings. The magazine was set up nicely and the service excelled anything we expected."—Mrs. G. Norwood, Kansas City, Mo.

"During my seventeen years in the ministry, I have used the services of three printing concerns. However, I like your service best of all. That is why the National Religious Press has been printing my magazine regularly for the past twelve years."—Freidrich Rest, Hermann, Mo.

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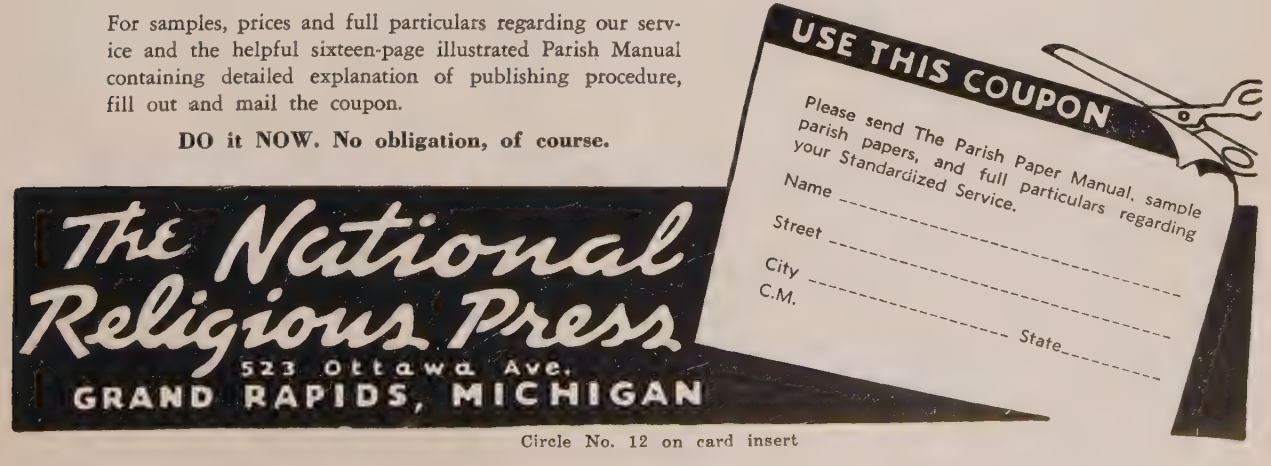

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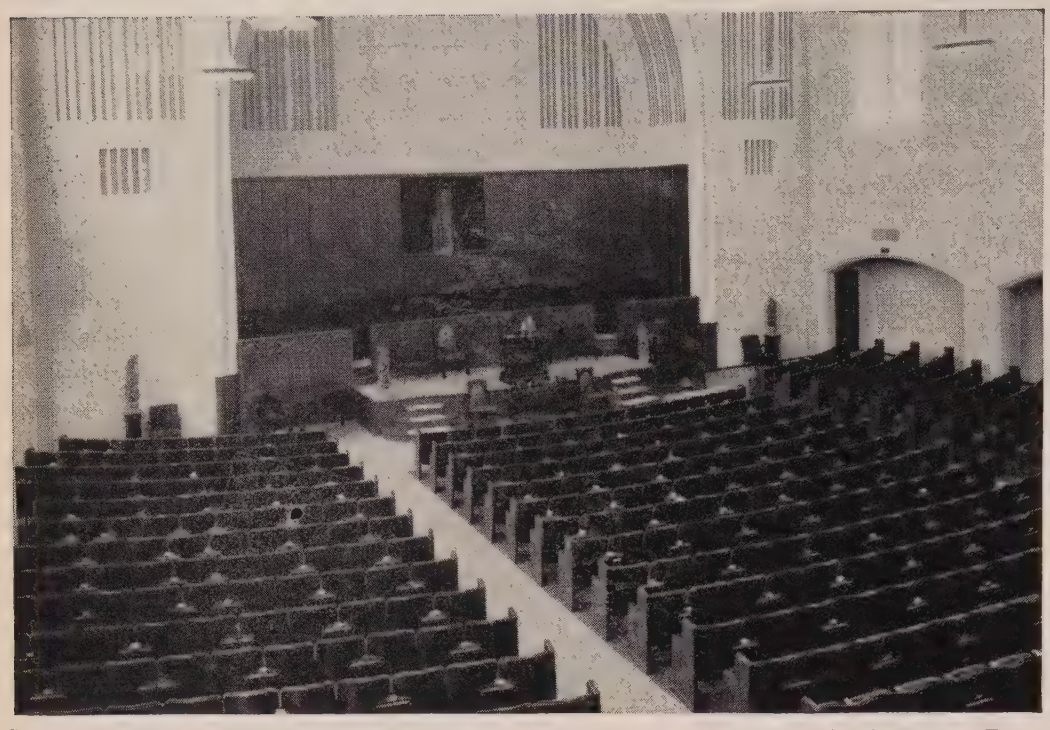

View showing American Seating Upholstered Individual Chairs in the First Baptist Church, El Paso, Texas.

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The Upholstered Individual Chairs, shown here in both the main auditorium and chapel of the First Baptist Church, are an excellent example of the benefits to be derived from specifying American Seating equipment.

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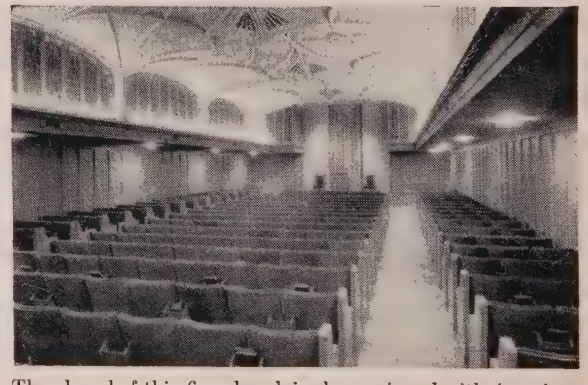

The chapel of this fine church is also equipped with American Seating Upholstered Individual Chairs.

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Donald F. Shaw

WHY MEN GIVE

The summit motive is love—love not that self may be exalted, but that all men might be exalted.

The number of Protestant Churches which conduct an every member canvass for operating and benevolence budgets every fall is currently on the increase. Churches which cooperate in the United Stewardship programs of the National Council of the Churches of Christ or in most of the denominational programs find it necessary to peg their drives during the month of November. This article therefore will reach many of you in the midst of the strenuous and exacting task of "raising" money for next year's local and denominational and ecumenical concerns. If you have been wise, your planning will have started many many months ago.

And so, I shall not burden you with suggestions as to the techniques of budget or fund raising. It is too late. Ample materials have been made available to local churches through denominational or council headquarters. Techniques of modern fund raising have been developed to an amazing degree. Experts can predict within a few percentage points how much money can be given and pledged in any given situation. Motives have been analysed and methods devised to capitalize on the knowledge we have acquired. Though there is a danger in all this, that the spirit of Christian stewardship may be lost beneath a stack of IBM index cards, the aim of the better campaigns is always directed toward education and the development of clearly understood and articulated principles of truly Christian giving.

Basic to any successful canvass, successful in the sense of money pledged or given, is an understanding of the motives in giving. These motives may range from the most selfish to the completely selfless. Men do not always give to the church for "pure" reasons, nor may they necessarily give to the church for any defined reason. It may be, at least on the surface, sheer happenstance. For the vast majority of people the reasons are probably well-mixed.

It is the purpose of this paper, therefore, to suggest some principles of evaluation which should be applied to the results of a canvass. It is a real temptation to equate the degree of success of a particular drive with the amount of money raised. Success is thus measured with a material yardstick. It is but a step back to a justification of a technique because it produces money; and that is nothing more nor less than the familiar "end justifies the means." A variant of the temptation is to assume blithely that an appeal to the motives which produce the most money is sound. Nothing could be further from essential Christianity.

Let's face facts. It is possible to achieve a roaring success in an appeal for money by appealing to the basest of motives. The mere fact that a particular technique will produce does not justify it. There are men who understand the motives of selfish giving so well that they can raise vast sums by playing upon the cupidity of their hearers. They may even do better than those who appeal to altruism. It follows then that a fundamental decision must always be made between two alternatives, not necessarily mutually exclusive, but certainly exclusive to the extent that only one can be the supreme reason. Either we must judge our drives for budgets or funds on a materialistic basis primarily (in which case we had better drop the sham of "stewardship") or we take as our chief purpose the enrichment of understanding of our role as stewards of the mysteries and purposes of God. "Ye cannot serve God and mammon."

It follows then that no sincere Christian can rest easy after a canvass which has been financially successful until he begins to see whether those who have been approached have actually come to understand more clearly their role in the kingdom of God. If the canvass has been one in which social pressures have been resorted to, in which men have given to avoid embarrassment, or for the sake of prestige, or if they have been threatened with eternal damnation, or if they have been encouraged to strike a bargain with God, then it will be virtually impossible to assess with any degree of accuracy whether the spiritual life of the congregation has been enriched. The "success" of the canvass will have little relationship to the furthering of the spread of the gospel either within the heart, or beyond the community.

But it is possible to determine to some degree whether the life of the church has

been enriched if a campaign has been conducted according to the highest Christian idealism. If the lesser motives which guide the giving of men have been shoved aside and neglected—if the appeal is made, not to self interest but to love—then even the material success of the canvass can be a reasonably accurate yardstick of the growth in understanding, interest and concern. Mixing motives in the presentation, while it may produce more money in the immediate sense, will confuse the issue when it comes to assessing the ultimate values resulting from the canvass. If you understand human nature well enough you can wheedle, cajole, apply pressure, threats and enticements without even mentioning any of the Christian virtues, much less the obligations and possibilities of giving through disinterested love, and still get what you want, and perhaps think you need.

A more pertinent question than "why do men give?" would therefore be "why does the Christian give?" I trust that no devout churchman will give more than passing notice to the baser motives, other than to understand them sufficiently so that he may point out to others and to himself their dangers. Leaving the lesser motives behind, I should like to suggest three areas of basically Christian motivation in giving. They should provide the framework of judgment with respect to our financial drives.

For the Sake of Conscience

The first truly Christian motive for giving which we should consider is that the Christian gives of his time and talents and substance because of conscience. He knows that there are many things that ought to be done. That which he gives of himself or his substance will enable them to be done. He sees that the world about him is imperfect. He recognizes human misery and he is appalled by human sin. Men are starving—not alone for food, but for meaning and certainty. Some lack in shelter for their bodies, others have no shelter for their free spirits, and still others find that their minds are exposed to the brutality of totalitarian storms.

The Christian knows that these things ought not to be. They defy the purposes of a just God. They lead to anarchy when order should prevail. He knows that he can to some extent ameliorate this gruesome state of affairs. His training, his conviction, his faith and hope, his very submission to the will of the supreme creator —these lead him to add his own weight to the forces of righteousness and order and justice and mercy and love.

His conscience, which is to say, his sense of "oughtness" will say to him that he must join forces with others who are fighting for a better world, a more perfect society, a society in which God's children will have the freedom to act like God's children, and the knowledge to think as God's children. To this end he will give to his local church because it is the place where he can worship his God, and where he and his children can learn more of the essential truths by which men should live. It is the place where his neighbor may share the enrichment which he himself has received. And the Christian will give to the world mission of the church because he must share of the things which he has received, because he also knows that it is the will of his Lord and creator that men should not persist in "ignorance and error." Nor should they be denied of the physical necessities which provide the framework of life.

So it is that the Christian gives because he feels that he ought to give, not to satisfy his selfish interest, but to satisfy the will of God.

For the Sake of Freedom

A second motive for the Christian giving of himself and his substance is that of freedom. He knows that he is bound much of the time by his desires and by his selfish pride. He glories in acquisition. Unless he learns to give without thought of return—unless he learns to take pride, not in the things which he has acquired nor indeed even the things to which he gives without pain, but in the hardwon battle of the good over the evil and plenty over poverty—he will live in bondage to his desire for the rest of his days. He thus will be drifting upon the tide of the current state of economic welfare and subject to the chance destroyers of sickness and death. Only he who has learned to give something away will be free of its shackles. He only is truly free who can freely give. He must give to break his preoccupation with self, to break the bonds of material things, to give expression to that instinct of generosity with which all men are endowed but which is so often muzzled by their fears and insecurities.

But what of the man who does not want to be free, who is willing to take his chances. I suspect that if the truth were known, he is willing to take his chances when the odds are in his favor, but he protests mightily when things do not go his way. So it was with the suicides of the depression days. When they could no longer pursue their dreams of great fortune they were thrown in despair by the very nagging of desire which had prompted the glitter in their eyes, and they were driven to destroy themselves. They had nothing to turn to because they had no interest beyond themselves. Interest in things beyond gives greater range, and therefore greater freedom to the human spirit.

The Christian gives to free himself from his own baser motives and to enter into the broader life of the race.

For the Sake of Love

And finally, the Christian gives because he cannot help it. He has experienced the love of God, so broad, so rich, so full, that it has encompassed him even in his most debased state as in his most exalted. He has experienced, certainly, the urgings of conscience, and so he has given,—but conscience in and of itself is cold and impersonal, like the law to which it adheres and which it creates. He has experienced, too, the urgings of his free spirit, and he has given to free himself of slavish dependence upon material things. But it is in his response to the love of God that he experiences that joy which so enriches life, and enters into that state for which he was created. He gives, not from the bottom of the barrel, from the scrapings of his own soul and substance, but from the overflow. For it is of the nature of love that the more it is used, the more it produces. It has no bottom, no end, no scarcity, for it is self-producing. Divine love need but be recognized and fully accepted for the self-enriching of the soul to begin, and for the overflow to spill into areas of need.

Of such is the drama of the cross. God gave of himself completely that man might be, through the divine forgiveness, freed from pride and bondage to self. Jesus died—he laid down his life, through love, for his friend, and his friend was the race of man. Here, at the cross, is demonstrated perfect love, and when man understands and accepts this love and forgiveness, his response is one of love toward that same race of man.

And so the summit motive is love—love not that self may be exalted, but that all men might be exalted.

Conclusion

If these be the highest motives in Christian giving, perhaps in an ascending scale—"for the greatest of these is love"—then the character of our giving will be much affected. It is inconceivable that the Christian will give alone to his own local church, for it can be argued that the local church will benefit him, and therefore his giving has an element of self-interest in it. He will give to the local church as the home base where he may receive the help he so desperately needs, but he will also give that others may receive help, not alone in his own community but in the world community. It can further be argued that the measure of his love for the kingdom of God is his interest in those things beyond his own immediate sphere, the extent to which he sacrifices for the benevolence causes of his church and the kingdom of God.

If we must assess the real and ultimate values of our canvasses and appeals it must be done on some such plane as we have here presented. This is the true measure of Christian stewardship. There is no other.

Five

New Churches

On the following pages you will find pictures and floor plans of five new churches, either recently completed or in the process of construction. Two of them are located in New England, two in Pennsylvania, and one in Minnesota. They are all designed to serve the medium size congregation. In each case, you will see that future construction is contemplated. In one case you will find that an existing structure was utilized. The style architecturally runs from a New England colonial copy through a conservative modern to a more radical modern. We believe that these churches represent a fair cross section of what is being done by the average congregation across the country, faced with a limited budget, but desirous of acheiving beauty and efficiency.

A word about costs. We have included some facts and figures. In all but one case the cost quoted is a bare minimal cost, excluding furnishings. In that case, however, (Peace Evangelical and Reformed Church) the unit cost represents the minimal cost, though the total includes the complete church. It is extremely difficult to assess accurately the unit cost, for many factors enter in. The underpinnings (slab or crawl area or basement) will have much to do with the cost, as will the superstructure (pitched roof, "teepee" roof, flat roof). There are no safe yardsticks. Each architect estimates in his own way, as does each building committee. I suspect that the minister has a technique all his own, too! These buildings presented here are basically functional buildings, costing less than a dollar per cubic foot, or less than fifteen dollars per square foot. When costs zoom much beyond these figures, it is well to find out what is wrong, unless the local church has money to burn. The comments which follow are not exhaustive, but rather are included to point up either a particular problem encountered, and how it was solved, or a unique feature.

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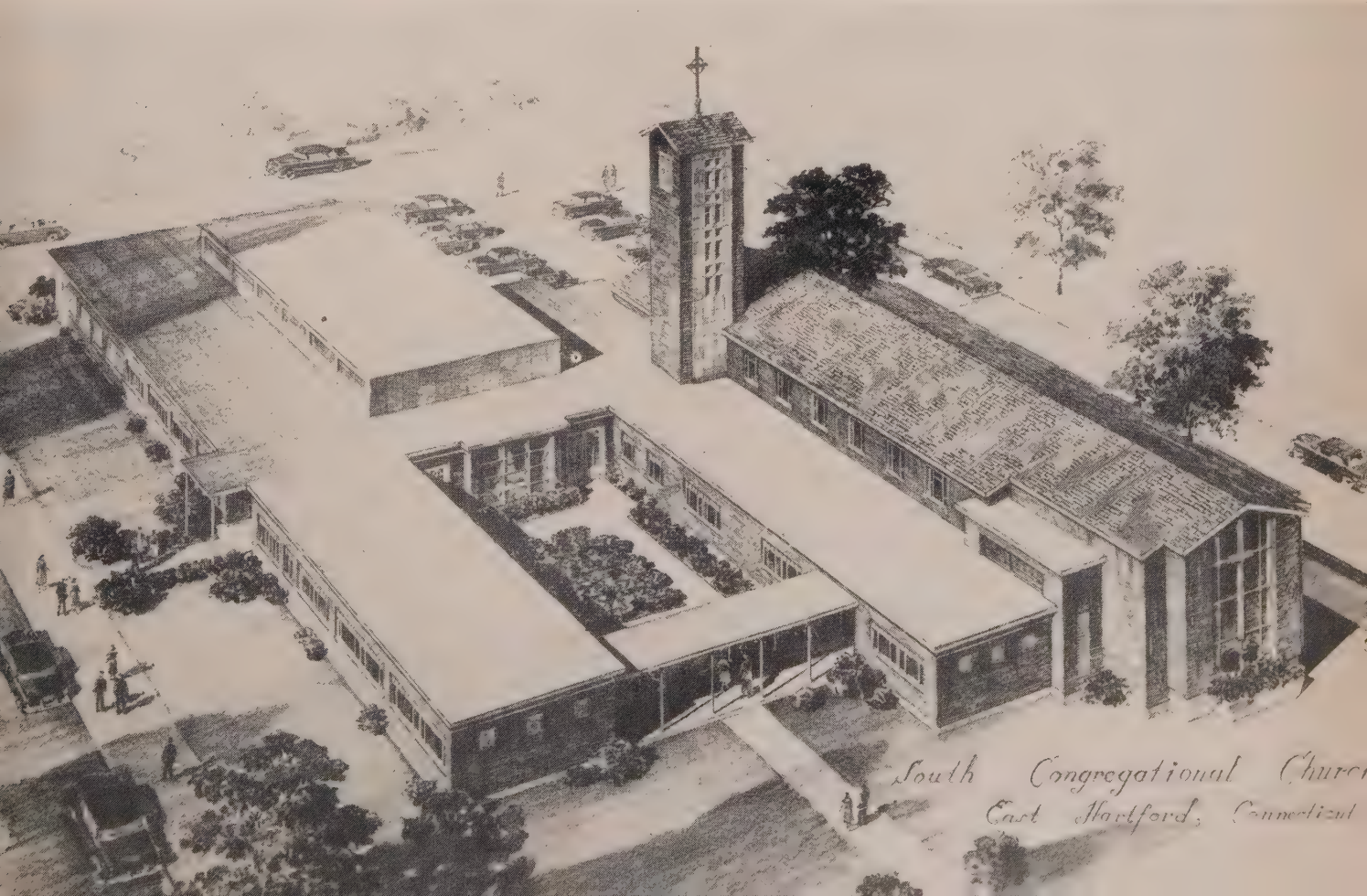
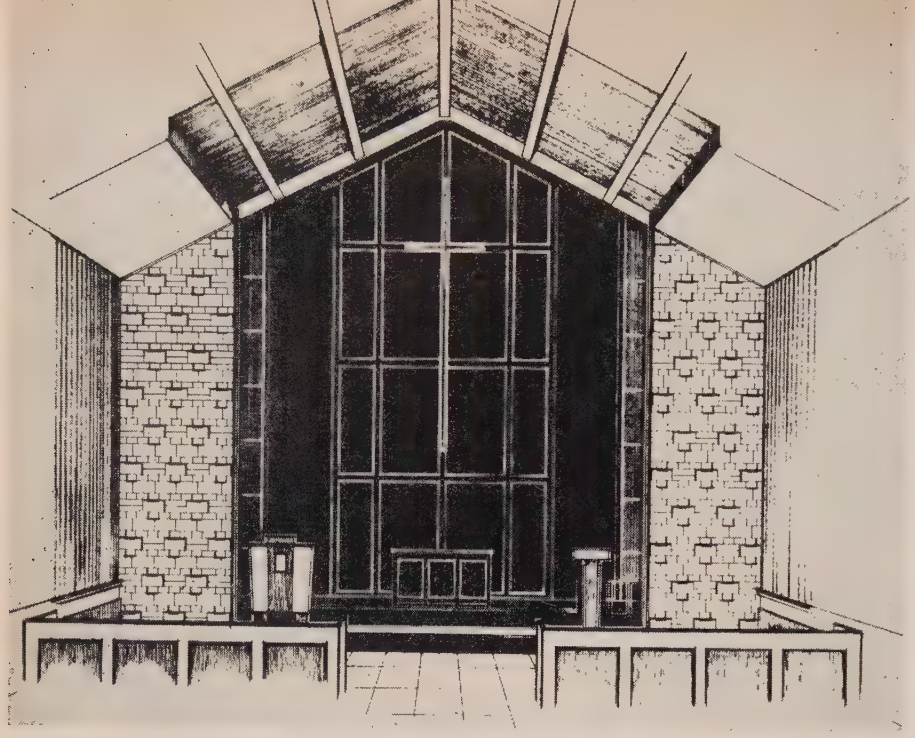


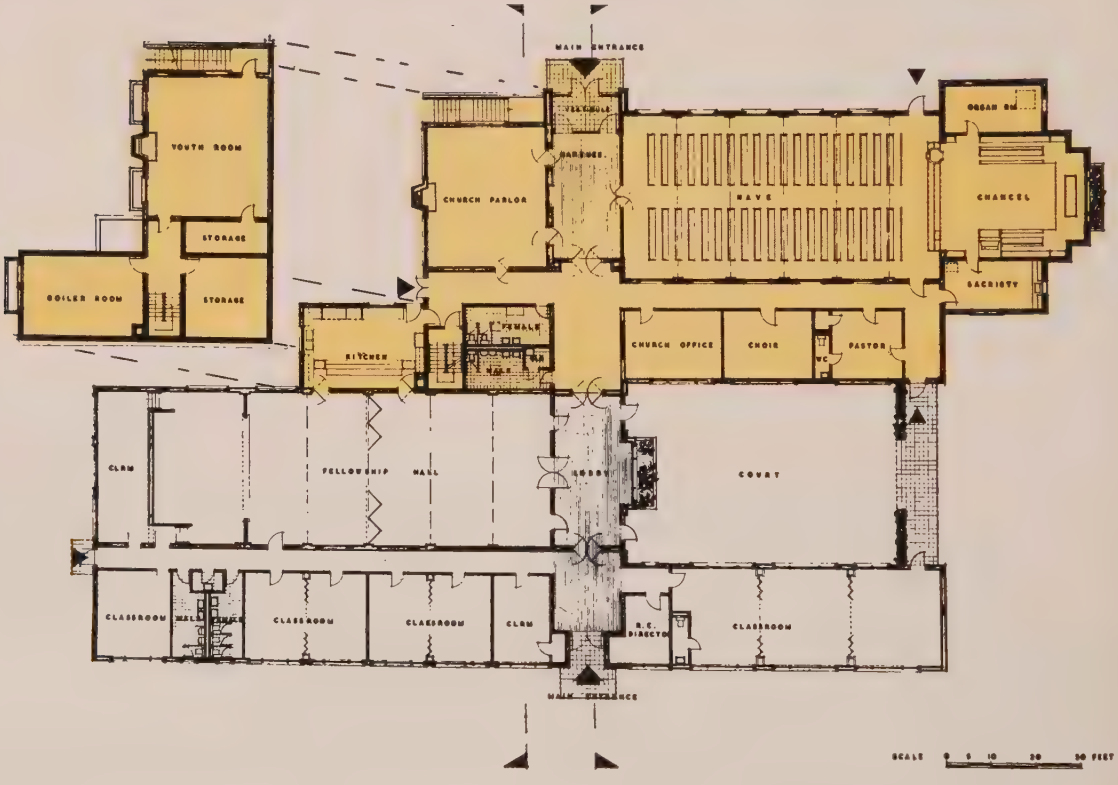


South Congregational Church

The site was purchased for a new church by a parent church. Once an old tobacco plantation, the area is now residential. The basic approach to building is twofold—a first unit has been constructed consisting of a sanctuary, parlor, kitchen, a large room for youth activities, doubling temporarily as a social hall, and several multipurpose rooms for administration and education. The second unit will house the fellowship hall and remaining educational facilities.

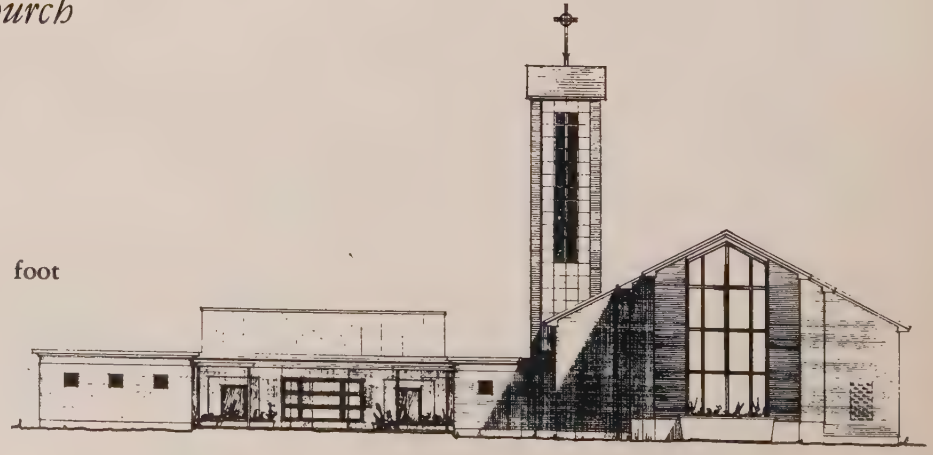
A unique feature is the huge window which provides a background for the worship center. During the service a transverse drape is closed, but the balance of the time the worship center is easily seen by the passing public.

Shaded Portion Indicates First Unit of Construction



South Congregational Church

East Hartford, Connecticut
Roger Nicholson, Minister
Arland A. Dirlam, Architect
Seating Capacity—280
Choir—37
Area—18,200 square feet
Cost (first unit)—$206,685
Unit Cost—$11.39 per square foot



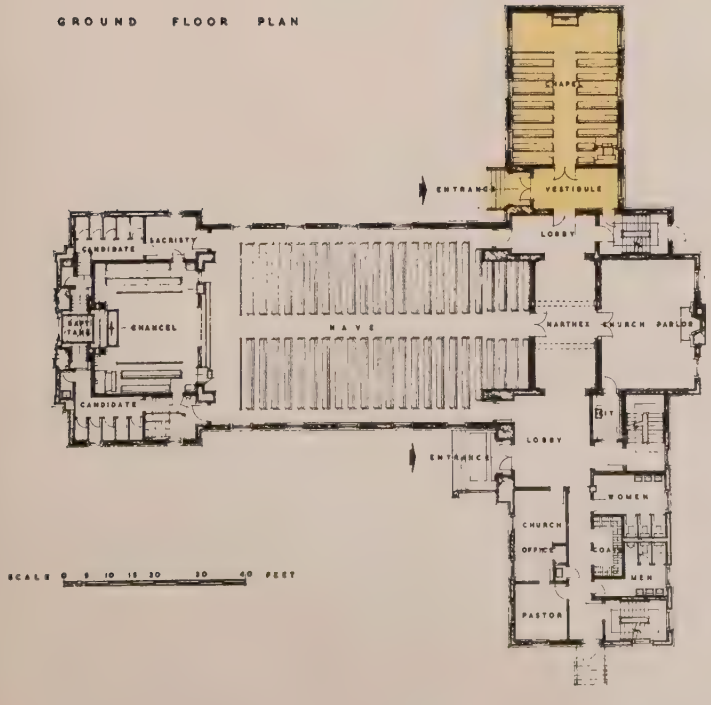
Burncoat Street Baptist Church

This church was forced to relocate, and in so doing changed its name from the Lincoln Square Baptist Church to its present one. The new site is in a rapidly growing residential area on a main street. The church itself continues the New England tradition of church architecture, and was built at the amazingly low figure of $.75 per cubic foot, made possible, in large part, by the two story plan. (It should be remembered, however, that such a figure can be misleading, for the two-tiered type of building makes much less efficient use of space than the one floor type. Though its cubic unit cost may be less, the area of usable, efficient floor space may actually be greater in cost.)

LOWER FLOOR PLAN

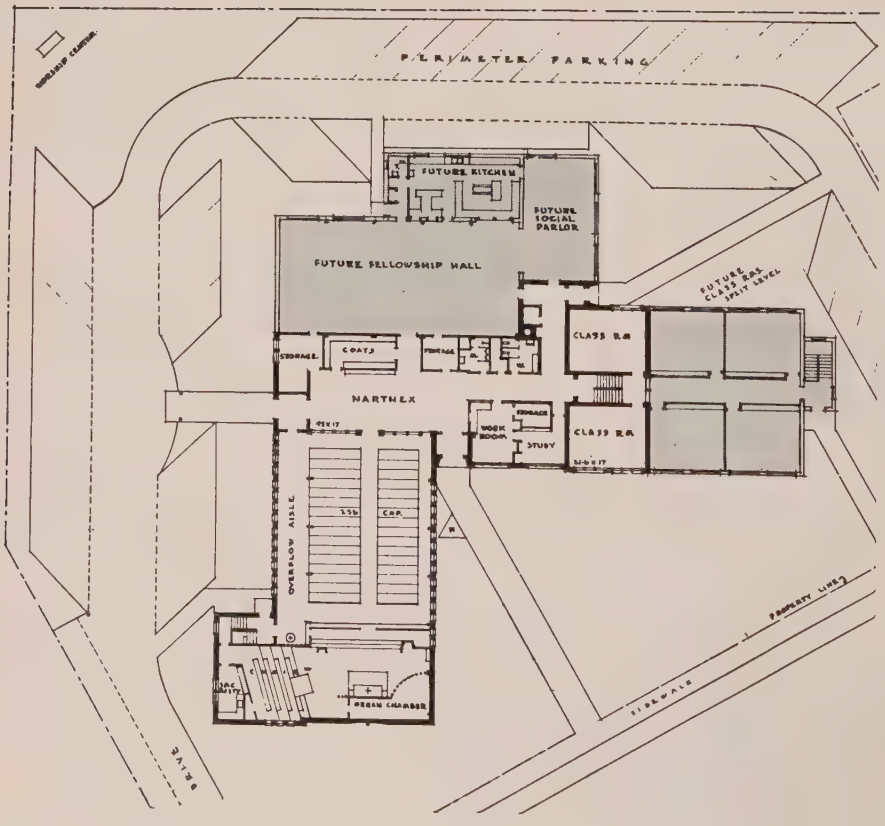
Shaded Portion Indicates Future Construction

GROUND FLOOR PLAN



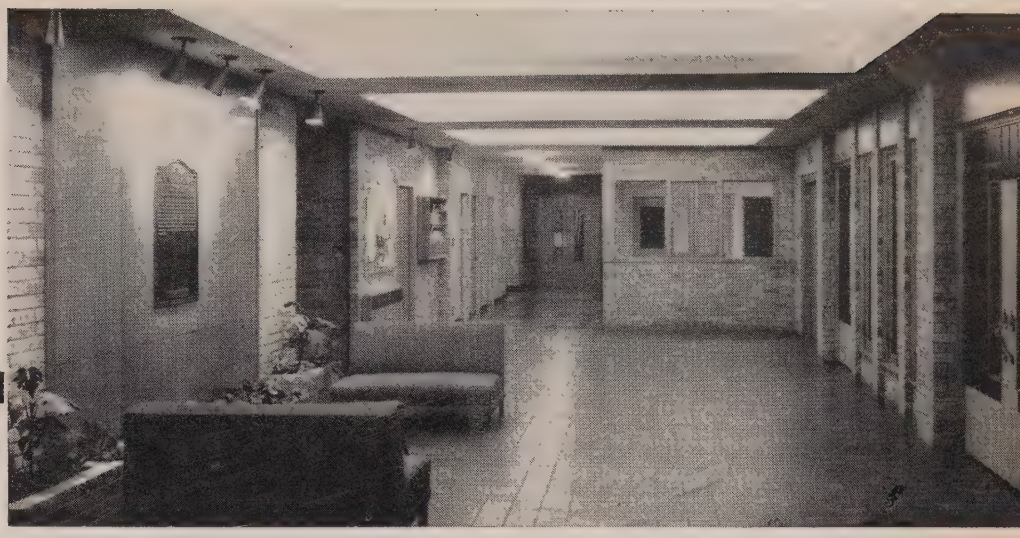
Burncoat Street Baptist Church

Worcester, Massachusetts
H. Norman Korb, Minister
Arland A. Dirlam, Architect
Seating Capacity—432
Balcony overflow—76
Choir—35
Fellowship Hall (at dinner)—250
Cost (excluding chapel)—$259,000
Unit Cost—$.75 per cubic foot



Peace Evangelical and Reformed Church

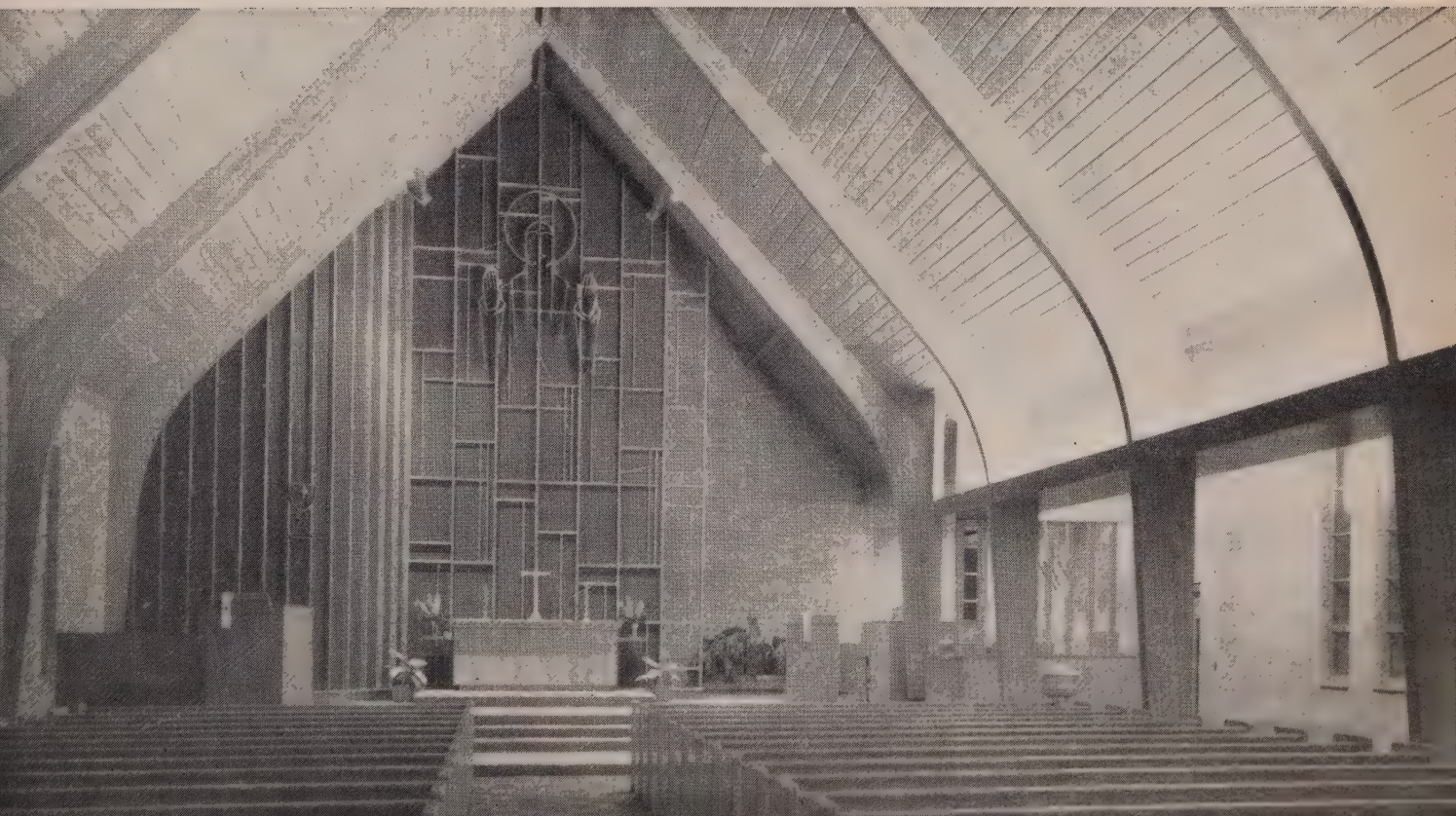
This church is thoughtfully conceived, and literally has put into its building the name with which it is graced. Simple but effective symbolism has been used throughout, indicating that low cost does not necessarily preclude richness (in the sense of beauty) of detail. Note that the choir has been taken from the center or the sides of a chancel and placed in what is effectively a transept. The informal balance achieved seems to be a mark of an increasing number of churches. Another thing of interest is the memorial in the narthex, done with taste and a certain element of homelike relaxation.



Peace Evangelical and Reformed Church

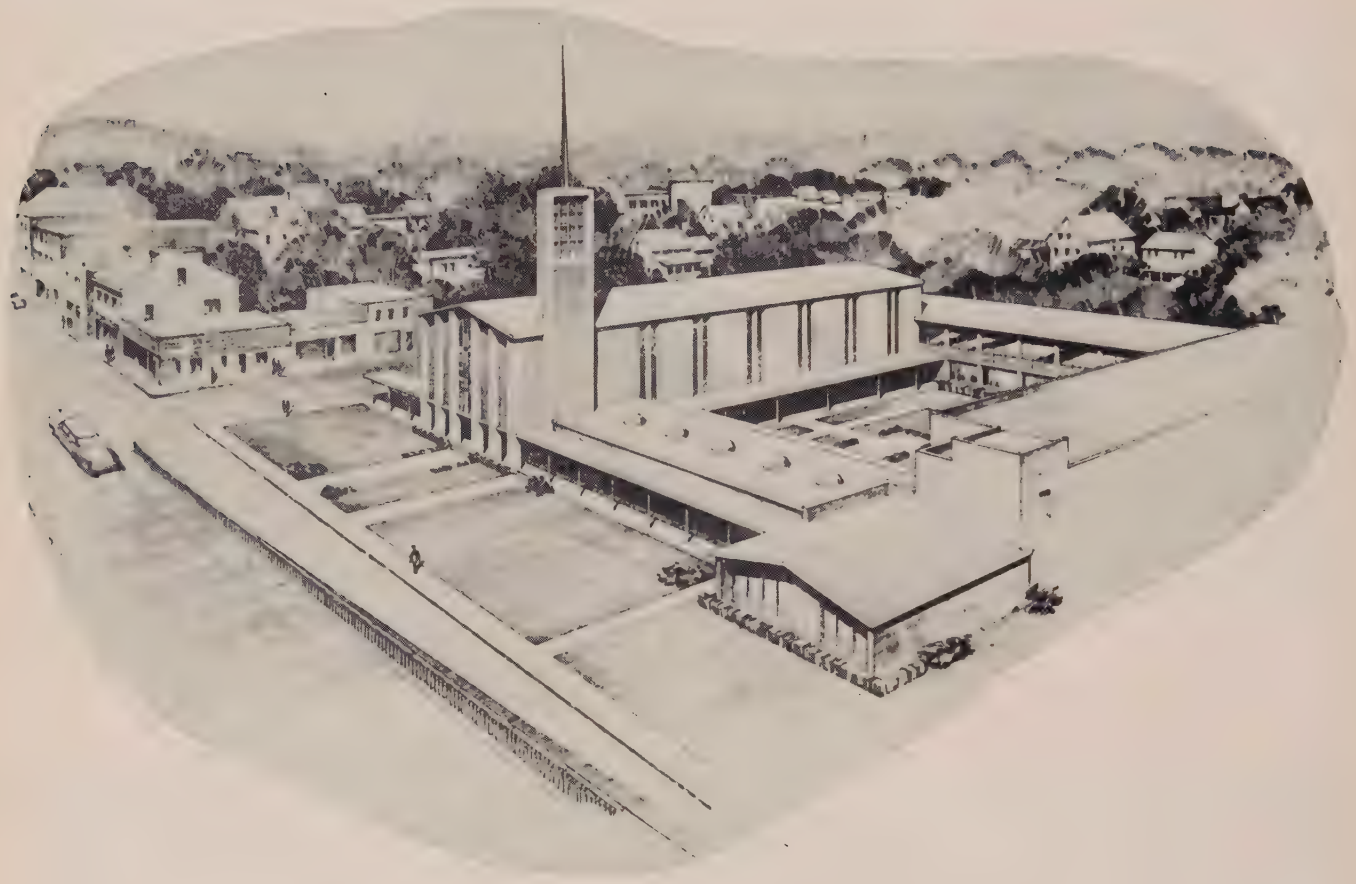
Rochester, Minnesota
Earl G. Buck, Minister
Hills, Gilbertson and Hayes, Architects
Seating Capacity—256
Choir—34
Social Aisle overflow—80
Area—16,381 square feet
Cost—$230,000 (complete)
Unit Cost—$.95 per cubic foot

"HE IS OUR PEACE"



St. Mark's Lutheran Church

Williamsport, Pennsylvania
T. Norman Mansell and Associates, Architects
Seating Capacity—400
Choir—40
Chapel—100
Estimated Cost—$400,000

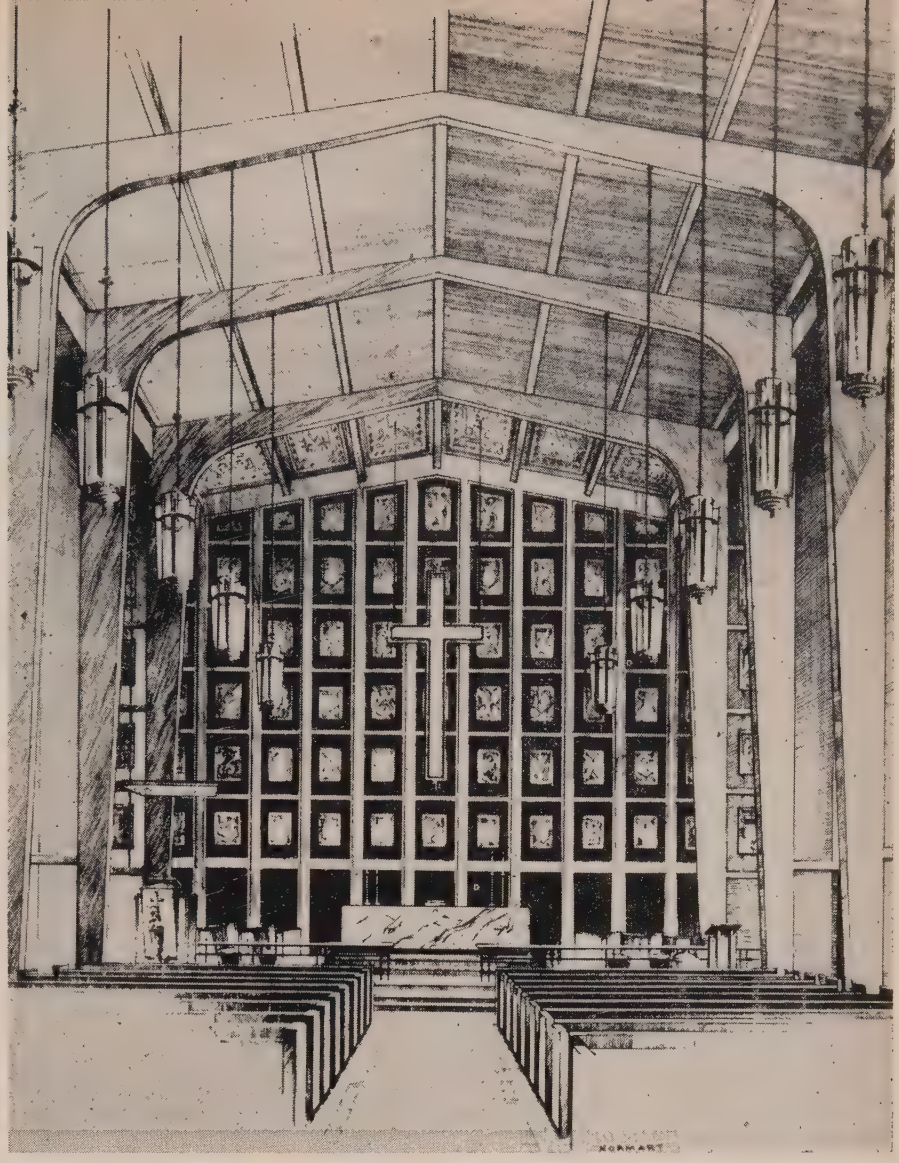


Conclusion

There are certain discernible trends in contemporary church design, though it is far too soon to determine precisely which style or styles will prove most durable. Fewer churches each year are being built in the older colonial or semi-gothic manner. Much greater emphasis is being given to the educational and social functions of the building, while at the same time there is also something of a return to theological considerations, not accidentally as in the churches of fifty years ago (which a friend of mine described as embodying "late nineteenth century American corruption architecture") but with real purpose. Thus the choir is being pushed around, not alone because of purely musical considerations, but also because of theological significance. Where it will roost is difficult at this time to determine. Churches are spreading out. Years ago an acre was ample ground for a site. Now five acres is being used as a base figure. This makes possible lower and more extensive building, and of course the inevitable parking lot. Just as homes in modern suburbia are longer and lower and on larger plots, so is the suburban church. How to combine this emphasis (with its suggestion of the immanence of God) with height (suggesting transcendance) is one of the major architectural problems of the day. One answer is the "tepee", so called humorously because of its inverted V or A-frame pattern. The other is an adaption of the colonial, with its echo of the classic—high side walls, and relatively slight slope in the roof.

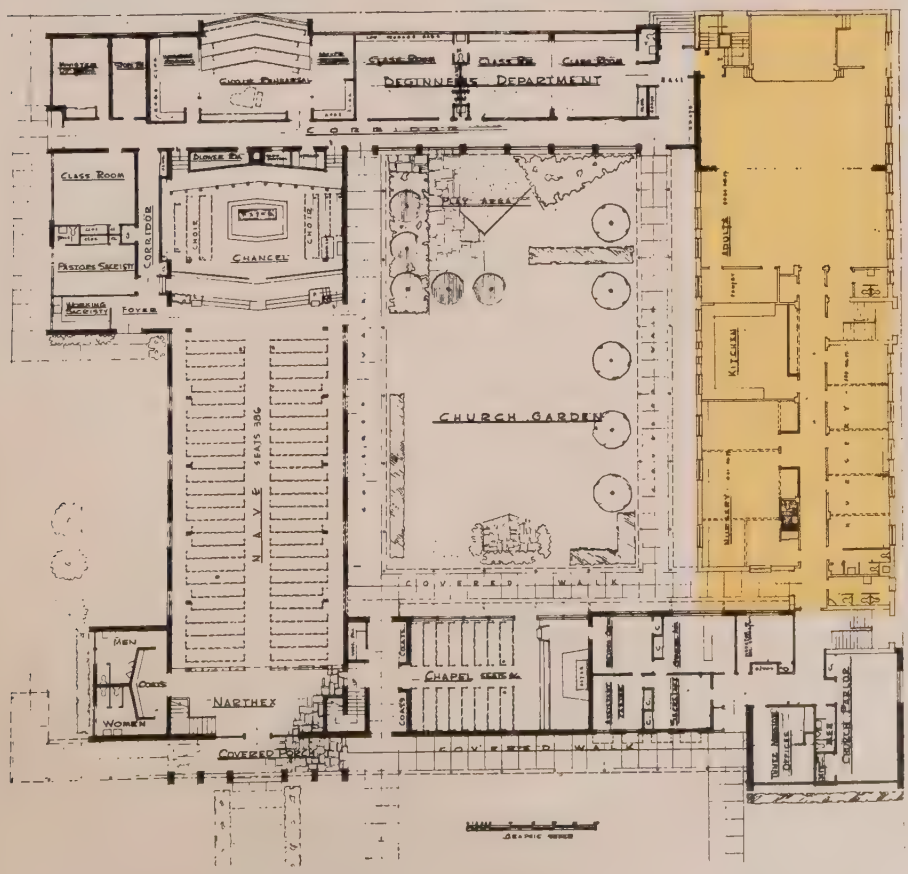
This much can surely be said. The newer church will have a silhouette quite different from the past simply because it now must provide adequate educational space. It is becoming more and more like the school, with only the nave or sanctuary to distinguish it from its secular counterpart.

D.F.S.

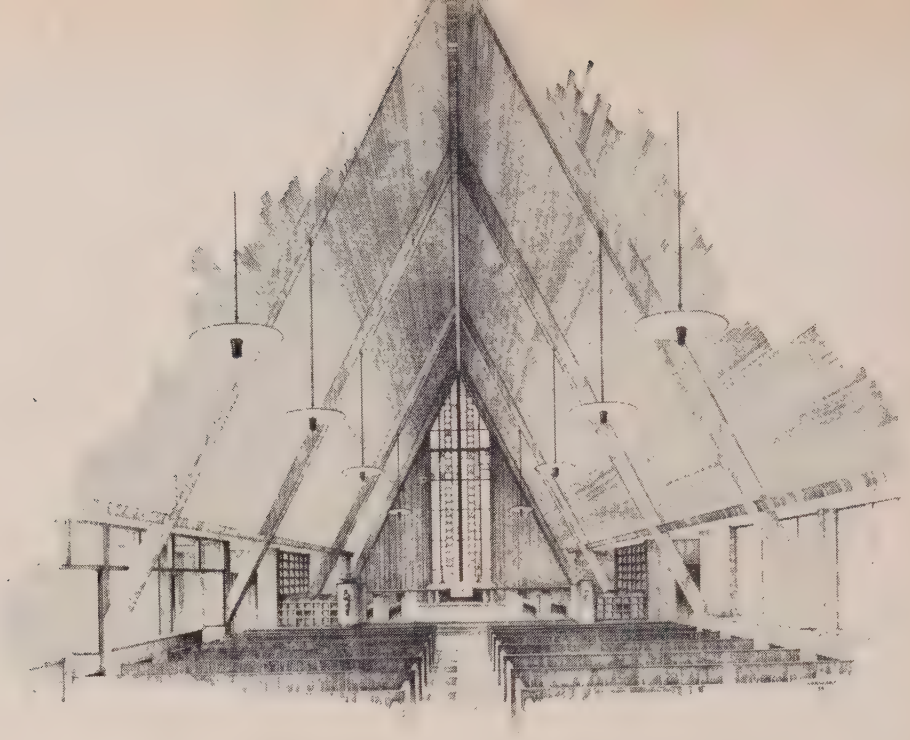


St. Mark's Lutheran Church

St. Mark's was faced with a choice. A highway ramp descended in front of the church door. Having not long ago completed an educational plant the church was loath to move, and so it was decided to retain the new building, but put the new sanctuary at the farthest end of the property, where the effect of the ramp would be minimized. The resultant effect was to build around a court, connecting the older portion with the main body of the new by means of one story building. Note that here, and in the South Congregational Church, the trend of the day is set forth, moving in the direction of campus-style churches, spread out over large areas, perhaps around a central courtyard, or even using several buildings connected by a covered walk.

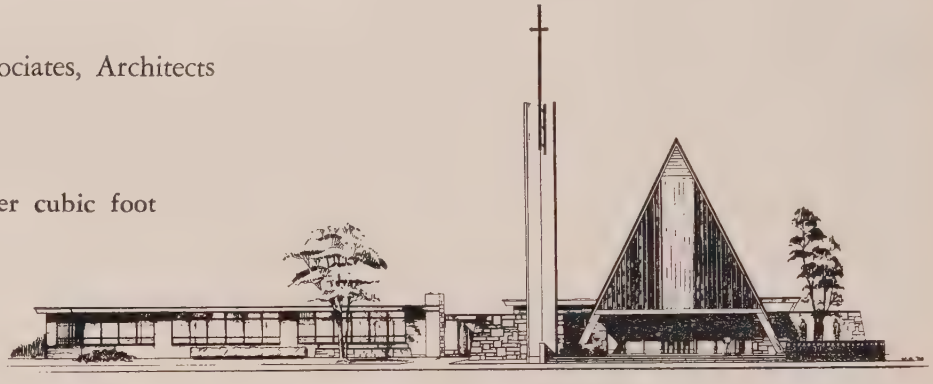


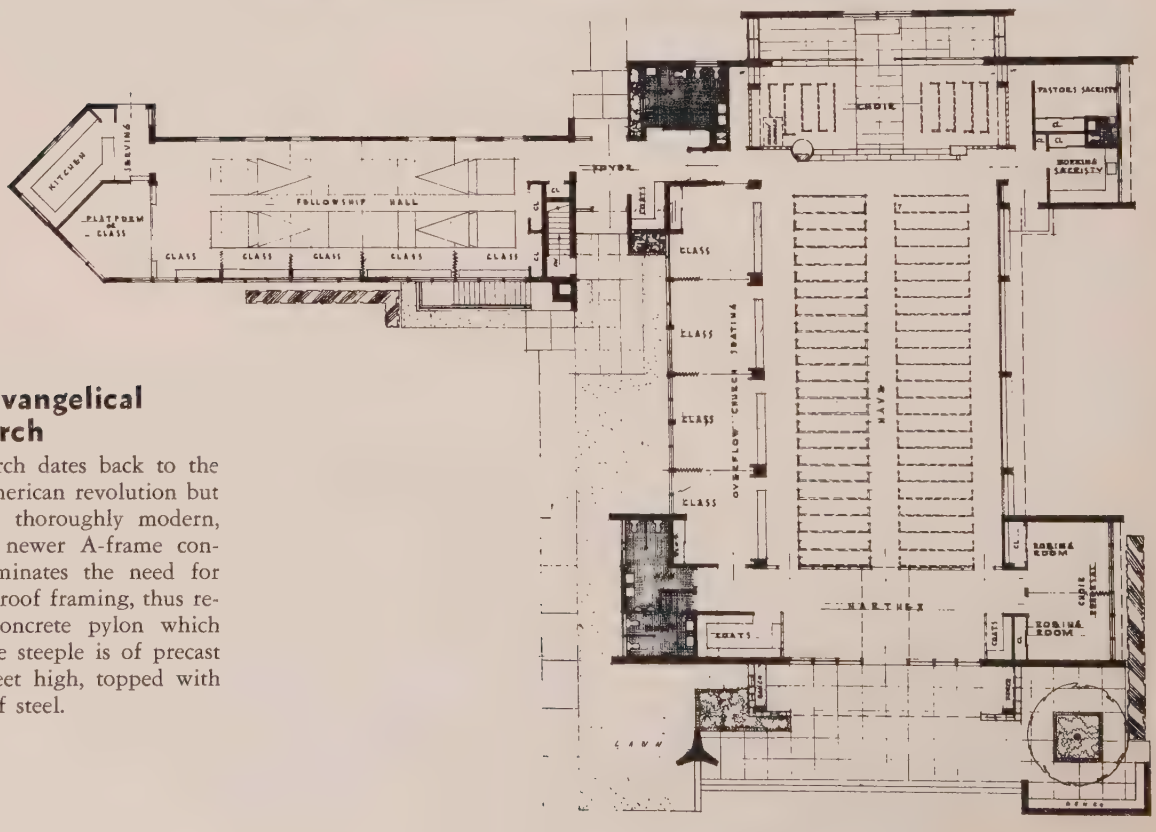
Shaded Portion
Indicates
Existing Building



Swamp Evangelical Lutheran Church

Reinholds, Pennsylvania
T. Norman Mansell and Associates, Architects
Seating Capacity—300
Choir—30
Cubic Feet—205,526
Estimated Cost—$200,000
Estimated Unit Cost—$1.00 per cubic foot





The Swamp Evangelical Lutheran Church

The Swamp Church dates back to the early days of the American revolution but its new structure is thoroughly modern, making use of the newer A-frame construction which eliminates the need for heavy sidewalls and roof framing, thus reducing cost. The concrete pylon which replaces the old-time steeple is of precast concrete fifty-five feet high, topped with a thirty foot cross of steel.

The total project must be broken down into easily understood component parts. This applies not only to the organization and description of the needs, but also to the actual visualization of the new church and its units.

How to Appraise Your Building Needs

William H. Leach

"Do you prefer a traditional or contemporary design?" the consultant is often asked. Because he does not know what the questioner means by either term, he will usually give a noncommittal answer. One safe one is, "That depends." It really depends on so many things that he could not answer the question in an hour.

But the question does give him an opportunity to stress the main objective of any church building which is suitable for our day. He believes in a functional church building, one which houses the program of the church. The most important thing is that the congregation gets a building of such size and design that its program can be most effectively ministered.

Many committees start their work by looking around to find churches which catch their fancy. Having found one on which there is general agreement, they tell the architect, "Build us a church just like that." It is important, of course, for the committee to have a knowledge of church design, but it is much more important for it to know intimately the functions of a church building. It needs to know just what organizations require space and the quality of space that is needed; also how many babies are to be accommodated in the nursery, how many children in the primary, and how many youth in the high school departments.

It is also important that the committee knows what is considered as good educational space, what type of equipment is considered suitable for the various departments, and what anticipated attendance should be accommodated in the nave.

It is easy to be led astray by generalizations. Figures will show in some parts of the country that a number equal to forty-five percent of the church members will attend the Sunday morning services. Do not take that as authority to build a nave which will care for forty-five percent of your membership. I know churches which, even today, will have more people in the morning service than are enrolled on the membership lists. I know others which will not average thirty percent of their membership. In building a church, know your own needs.

In one church the committee was advised that a congregation of 500 should have educational space for 375 in the church school. They interpreted it to mean that the space for the church school should be in size 375/500 of the area of the church nave and chancel. Two mistakes were made. A little child in the church school needs thirty-five square feet; an adult seated in the church needs less than ten square feet. That was the first mistake. The second was that there is no pattern which will help you decide the church school space based upon the space used for worship. Some churches with a thousand members have less than one hundred in the church school; some with a thousand members will have more than a thousand in the church school. You must base the areas of your building upon your own local situation. Birth rates vary with community classification.

The First Step

The first step, then, is to divide your church into various functional units. The next is to find out just how much space each division needs at present. The third is to estimate what are the prospects of future growth. The fourth is to study the needs for each section of the building. Here you can get help from your denomination. The fifth is to bring the various units together into a building. This building may be Gothic-like if that is preferred or radically contemporary. This is important, of course, and will depend on the tastes of the local congregation. But whether traditional or modern, make sure that you get in the building the facilities you need to do effective work.

Erect the building to fit your program; do not reverse the program by erecting a building and then making your program to fit the building.

The programs of churches vary. Most will have need of some space for the following.

1. **Worship.** This includes nave, chancel, foyer, organ space, and possibly a sacristy.

2. **Education.** Space for church school work from the nursery through adult groups. Because of age requirements and departments of varying sizes, this is the most tricky part of building design.

3. **Fellowship.** In the smallest church this may mean only a kitchen and dining room. In larger churches it may require much more space.

4. **Heating and Storage.** Air conditioning equipment if that is used.

5. **Administration.** Offices for the minister(s), clerical help, church school secretary, etc.

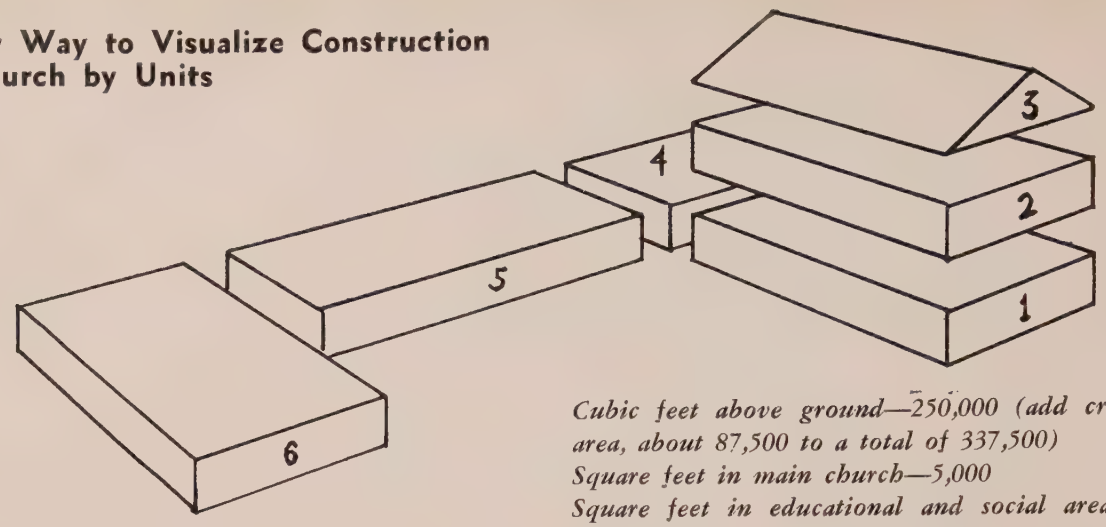
6. **Parking Area.** Though this is not part of the building, it must be part of the building program—and a very important part, too.

The Next Step

The second step is to list the various activities to be housed in each unit. If the choir needs a vesting or rehearsal room, list that under worship space; but it need not be placed in the worship unit. All classes would go under educational space. Get attendance (not enrollment) figures of each department in the school. This is important as each department is to have its own space, enclosed in solid walls. The fellowship unit usually includes the kitchen, dining room (which doubles as a hall, with a stage at one end), church parlor, if one is desired, and things of that nature. The administrative quarters will depend on the size of the staff and the work which is to be done. These rooms might be placed in the social unit. They should usually include a work and distribution room. The parking lot should be large enough to take care of one car for each four attendants. Four hundred square feet per car is generous enough space to permit easy loading and unloading without dirtying the "Sunday best."

The size of space depends upon the

An Easy Way to Visualize Construction of a Church by Units



Sections 1, 2, 5 and 6 are five units wide, ten units long, and one unit deep.

Section 4 is five units square and one unit deep.

Section 3, the roof peak, is five units wide, ten units long, and one unit in height.

Thus, in volume, sections 1, 2, 5 and 6 are twice that of sections 3 and 4, measuring fifty units as against 25 units. Total volume of the hypothetical church is thus 250,000 cubic units, with 17,500 square units area.

Translating into actual feet, let us assume that each unit equals ten feet. Sections 1, 2, 5 and 6 would each measure ten feet high, fifty feet wide and one hundred feet long, representing 5,000 square feet or fifty thousand cubic feet. Section 3 and 4 would contain 25,000 cubic feet.

If this were your church, this is what you might expect.

Seating capacity—400
Church School facilities for 300
Cubic feet above ground—250,000 (add crawl area, about 87,500 to a total of 337,500)
Square feet in main church—5,000
Square feet in educational and social areas—12,500
Total square feet—17,500
Cost—dependent upon local figures. Probably $300,000 to $350,000

Note that though there are more than twice as many square feet of usable area in the educational wing the cubic feet figures are identical. Thus, in this example it would appear that educational facilities cost less than half as much as worship facilities, a fact which is largely born out in actual construction.

A church planning committee could simplify its work immeasurably by cutting out blocks in simple multiples, as in illustration, giving round figure values to them, adding and substracting and arranging and rearranging according to circumstance. Many people have difficulty in visualizing the spoken word, and others even have difficulty in understanding a simple line drawing. This method may make the whole process of planning much more understandable.

number of people who attend the various functions. Spaces for church school classes are given below.

Nursery.....25 to 30 sq. ft. per child
Kindergarten..25 to 30 sq. ft. per child
Beginners....25 to 30 sq. ft. per child
Primary.....18 to 25 sq. ft. per child
Junior.....18 to 25 sq. ft. per child
Junior High..15 to 18 sq. ft. per child
Senior High.. 8 to 15 sq. ft. per pupil
Youth..... 8 to 15 sq. ft. per pupil
Adult.....10 sq. ft. per pupil

Adult seating requires seven square feet per person in chairs or pews. Usually ten square feet will give space for seating with space for open areas for speaker's table, etc. In the nave be more generous than some churches. Allow two running feet for each worshiper; seat the pews with the backs thirty-six inches from each other. Provide for a foyer of at least fifteen feet in depth, larger if your church seats more than three hundred people.

You can decide how large a dining room you need from former church dinners. Allow two and one-half feet to three feet of kitchen space for each diner.

Taking unit by unit in this way, you can soon arrive at the total number of square feet needed for each division of the building. There will be some rooms which will have multiple use. This will cut down the total floor spaces needed.

Next try to get some basis for projecting the future of the church. If the community is growing it is usually safe to say that your church, if it is up to par, will share proportionately with the community. Accurate figures on growth and population movement can be secured from the school superintendent, the chamber of commerce, and from some of the public utilities of the community. Figures secured in this way eliminate the need of a house to house survey.

If you reach the conclusion that your growth will be twenty-five percent, add twenty-five percent capacity to the various units of the church for future growth.

Building Units

It will help your committee if they will think of the new building in terms of functional units rather than speaking of one complete church. For instance, suppose that you find that all departments of the church school can be placed in four thousand square feet. Add to that sufficient space for corridors and rest rooms. You would have a total of fifty-two hundred square feet. A single story building 100 feet by 52 feet will contain your school.

If you have space to put this on the ground on one floor, you gain a great deal. You can use a six-foot-wide center corridor with entries at either end and have nice, large departmental rooms on either side. Eight or nine foot ceilings are sufficient for school rooms. This type of educational building is economical in construction and maintenance, and every inch is usable.

A second unit of this size with a higher ceiling would make a good social unit. It

could have the dining room, kitchen, stage, rest rooms, and probably a couple more rooms which could be used as offices, school rooms, or something of that nature. A space 60 feet by 52 feet would give you a dining room which would easily seat three hundred at tables. This social unit could be placed directly on the ground or it could be placed over the church school unit.

If you place one unit over the other you reduce the usable space in each building because you will be required to have stairways at either end. The space used for stairways will decrease the amount of space that can be used for other purposes, so you must increase the size of your building to get the space you need. Actual functional space costs more in multiple story buildings than in single story buildings for this reason.

Some prefer that the social unit have the ground floor and the educational unit the second floor. The bad feature about this is that the social room will need at least a fourteen-foot ceiling which will put the educational building pretty high in the air for the smaller children. On the whole, if you can do it, it is better to place this also on the ground.

The church unit, like the others, should be built to fit your needs. It can be the same size as the others though a building more narrow and longer would look better. It will, of course, have a higher ceiling, and the cost per square foot will be much higher.

The administrative unit may be placed in the social unit or it may be a separate unit placed near the center of the arrangement.

Once you have decided on the space you need, cut out cardboard floor layouts of sizes made to scale and try to arrange them most effectively. You will find that you have many possibilities. An even better procedure is to make little paper boxes of proportionate sizes to help you in visualizing the units when they are placed together in one complete building. (See accompanying illustration)

This process will soon have the committee thinking in terms of specific uses of the building and will get it away from the generalizations which often lead to badly planned church buildings. When a committee gets that far it is really doing a worthwhile job.

During the process the members will also learn that building costs are based on cubic feet or square feet of construction. When they consider the local building costs the total cost of the project can be fairly accurately estimated. Another feature will reveal itself during the process. If the financial situation is difficult the committee will soon become aware in planning the church by functional units that the building may be erected in sections, thus spreading the cost over several years.

Persuading CHURCHES TO BUILD

John R. Scotford

Here is a penetrating analysis of attitudes, pro and con, of people when they face the necessity of rebuilding their church—and a few practical suggestions on how they may be moved off "dead center."

Each year the American people are spending more money for religious buildings than they did the preceding year—and there is no prospect of this pace slackening during the foreseeable future. The reason is that the churches which they have built are only a slender fraction of those that they need to build. Barring a major catastrophe, the church building boom is in its infancy.

Most of our existing Protestant church buildings are obsolete. Many are in the wrong place; their constituency has gone off and left them. More face the prospect of stunted growth in the future because the congregation has no convenient place to park their cars. Most of the buildings which we have inherited from the past are inadequate for the training of our youth and unsuited for the worship of adults.

To those who view the church picture in the large these are obvious facts—and yet most congregations are blind to them. They cannot see why the building which has served them well in the past cannot be made sufficient for the future by the addition of a room or two. They cherish the ancient delusion that a "good preacher" could solve most of their problems. When it comes to parking problems, the fabled ostrich is a sturdy realist as compared with most church boards, who tend to duck rather than to face this issue.

The writer is in the business of persuading churches to do various things, of which the chief are to move to new sites and erect new buildings. What follows is born of much experience.

Divisions

Whenever a major change is proposed, every congregation develops a left wing composed of the "easy sells" and a right wing composed of the "hard sells."

The first group is made up of those who are intimately involved in the activities of the church—the people who struggle to teach children under difficult conditions, those who face the financial burden of maintaining the property, the women who labor in the antique kitchen, the choir people who match their voices against the acoustical idiosyncrasies of an ancient structure. To convince these people that they need a new church and even that it should be on a new location is a simple matter. They know the needs.

The second group, or right wing, is composed of those whose relationship to the activities of the congregation is less intimate. They sit in the pews and listen with little knowledge of the difficulties "back stage." They eat the dinners but do not cook them. Usually their children have graduated from the church school. They are satisfied with things as they are and are hard to sell on anything new or different.

The "hard sells" can be further divided into the sentimentalists and the economists. The former see granddad tottering down the aisle and hear the voice of some beloved minister of long ago echoing in their ears. For them the old church has been consecrated by many holy associations. The economists are those who support the church financially as a matter of habit rather than of deep conviction and do not care to have their giving habits disturbed. They are likely to hide behind the sentimentalists, concealing their financial reluctance under a fine devotion to "the dear old church."

Progressives Outnumbered

The fact that pastors and eager-hearted laymen need to face is that under normal conditions the right wing will outnumber the left wing. It is a simple matter to persuade the dedicated core of any church that a move is desirable—but that is not enough. We have repeatedly sold the governing body of a congregation on a progressive step only to have the proposal

Dr. Scotford, a frequent contributor to our columns, is a Congregational minister. Formerly editor of **Advance**, he recently has served as a church building consultant.

vociferously voted down by the rank and file at the urge of the sentimentalists and economists.

This leads us to what might be called the First Law of Persuading Churches to Do Anything. No decisive vote should be taken until the majority of the people know what they are voting on. To casually poll a congregation on Sunday morning is to invite a negative result. A called meeting for which the people have not been properly prepared may develop into a rally of those who want nothing changed. This is the point at which many building proposals go down to defeat.

We have complete confidence in the democratic process when it is operating on the basis of adequate information and without undue emotional pressures. The trick is to get the people to be guided by their thoughts rather than their feelings.

Reforming the Opposition

This leads us to our major question. How may the lethargic opposition be transformed into enthusiastic supporters of a move?

This in turn is a twofold process. The "right wing" practically always has both a large fringe and a hard core. The fringe can be gradually won over in ways which we will describe. The hard core of opposition should not be steam rollered in dramatic defeat; it should rather be gently snowed under. The secret is to avoid situations in which headon collisions can take place.

The problem is how to spread the vision of the few among the many and to adequately inspire the rank and file to want a better church than they now have. This is a problem in which psychological principles can help.

In most human beings the imagination is mightier than the will. One of the weaknesses of Protestantism is its tendency to tell people what they "ought" to do. This is a dismal approach which is likely to elicit a dismal response. We will succeed in our building projects in proportion as we lead the people to "want" something which they do not have. They will pursue a dream further than they will a commandment. The more that we can fire their imaginations, the greater will be our success.

People believe in that in which they have a share. The more of ourselves that we put into a venture the more ardent does our support become. Not only do our actions strengthen our convictions, they shape them. As we work toward an end, whatever doubts we may have had concerning its validity are dissipated.

Broadening the Base

Translated into practical terms, the greater the number of people who are involved in the thinking out of which a new church grows, the more likely is that church to be built, the better the plans will be, and the more abundant the dollars with which to carry them out.

The first peril which threatens a building proposition is a premature, ill-informed vote; the second is letting matters get into the hands of a small group too soon. When actual building starts this is necessary, but in the preliminary stages it is conducive to misunderstanding and ill-will. The plain truth is that there is no small committee and certainly no architect that can properly comprehend all the factors that go into the planning of a church. It is not only good strategy to enlist many people in the discussions and thinking; it is a necessity if a good job is to be done.

Fortunately a building proposition bristles with problems on which lay people can work. Somewhere along the line practically every talent and skill can be utilized. One way to achieve this is to set up a variety of exploratory committees to delve into various matters. These groups should have no authority. Their job is to find answers to specific questions and then report them back through proper channels to the congregation. All that is needed to launch such a program is a vote of either the church or its governing body to authorize the exploration of possibilities—a procedure to which few can object.

Assigning the Work

First should come a group of general assignments. What disposition can be made of the present property? What new sites are available? If a site is being seriously considered, how should the buildings be placed upon it so as to achieve (a) the utmost visibility, (b) safety in unloading and loading cars? How should the parking be laid out? How should it be related to the entrances to the church?

A second general area has to do with the functions which the church should serve. What should be the seating capacity? Should multiple services and sessions of the church school be considered? What makes a church worshipful? What is the best arrangement of organ, choir, console? What and where should the facilities be for social chitchat before and after church and at other times? How many people should be served at tables at one time? How large a space will this take? How should the kitchen be arranged? What are the needs of the pre-school children, the boys and girls, the young people, for church school space? How should the church office and the minister's conference room be located? What storage should be provided for hats and coats, tables and chairs, church school and other supplies?

A third list of assignments has to do with the structure of the proposed church. Ultimately this is the responsibility of the architect, but laymen find the questions involved exceedingly fascinating. The more they delve in these matters the more vivid becomes the picture of the church in their minds and the more firmly they are committed to it. And the plain truth is that the congregation cannot know too much about structural matters. The better informed the people, the better the deal which they will get from both the architect and the contractors. For these reasons we recommend setting up committees to study: Modern ways of building (concrete slab on the ground, use of cinder-block and brick veneer walls, much glass, laminated wood arches, etc.), heating and cooling, lighting, sound controls.

These groups should be encouraged to visit other churches, to talk with builders, to read and study. Suitable study materials may be secured from the Department of Church Building of the National Council of Churches, 120 East 23rd St., New York 10, N. Y. and elsewhere. Unless the people involved see or hear about something which was previously unknown to them they are not likely to get much beyond their own experience and prejudices. On the other hand, once they begin to really think rather than just remember they will find their interest growing as unexpected possibilities open up.

If from fifty to a hundred people or more people can be enlisted in making these studies, which should be detailed and sharp rather than general and vague, the outcome will almost inevitably be a new church. If enough ideas get into enough heads, if the imagination of the people is thoroughly stirred, they will want a new church, and what people want they usually achieve.

Voting

The strategy behind this procedure is to get a congregation past the point of no return without tooting any whistles when the turn is made. We would suggest that a congregation take only three votes: To explore, To see how much money can be raised and then To build. If the plans have been worked out by the people and the money has been raised, the vote to build can hardly be blocked. Whenever possible we would postpone the final decision until the congregation knows what it wants and where the money is coming from to pay for it.

This may look like dodging the issue. Personally we believe that Lowell's famous lines,

> "Once to every man and nation
> Comes the moment to decide"

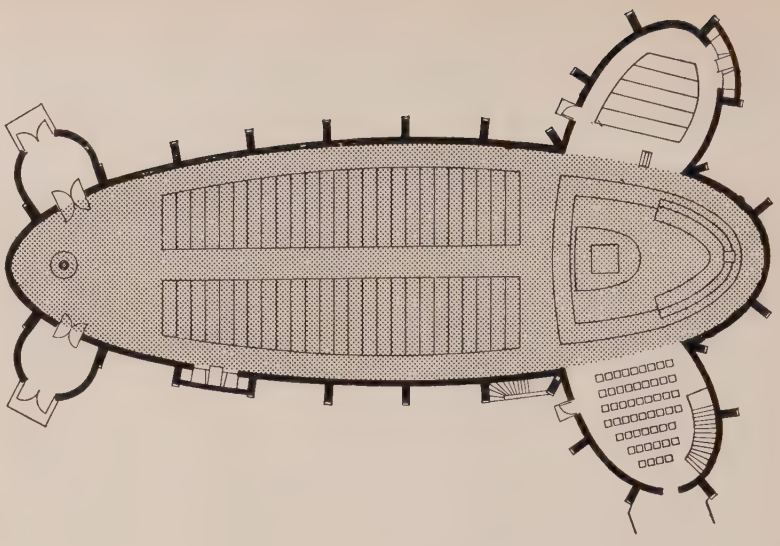
are entirely unrealistic and essentially untrue. All major decisions that are worth anything are the result of a great number of minor ones. Rare is the man who knows exactly when he became engaged to his wife. Neither is a church likely to be able to put its finger on an exact moment and say, "That is when we decided to build!" The wise procedure is to let the minor decisions take care of the major ones. A congregation should grow into a church.

Maria Konigen
Cologne, Germany
D. Bohm, Architect

BUILDING A GREAT TRADITION

Along with its amazing economic growth, post-war Germany is also building new churches. As the accompanying pictures indicate, newer materials and newer designs have been developed, both breaking with, yet carrying on, a great tradition.

Providing a sharp contrast to the trends in American church building, new church construction in post-war Germany shows a spartan severity quite foreign to American eyes. G. E. Kidder Smith gives as partial reasons the lack of first rank artists who are architecturally trained and the lack of sufficient money to provide for embellishment. The Nazi domination coupled with the German war effort pre-



St. Michael
Frankfurt, Germany
R. Schwarz, Architect

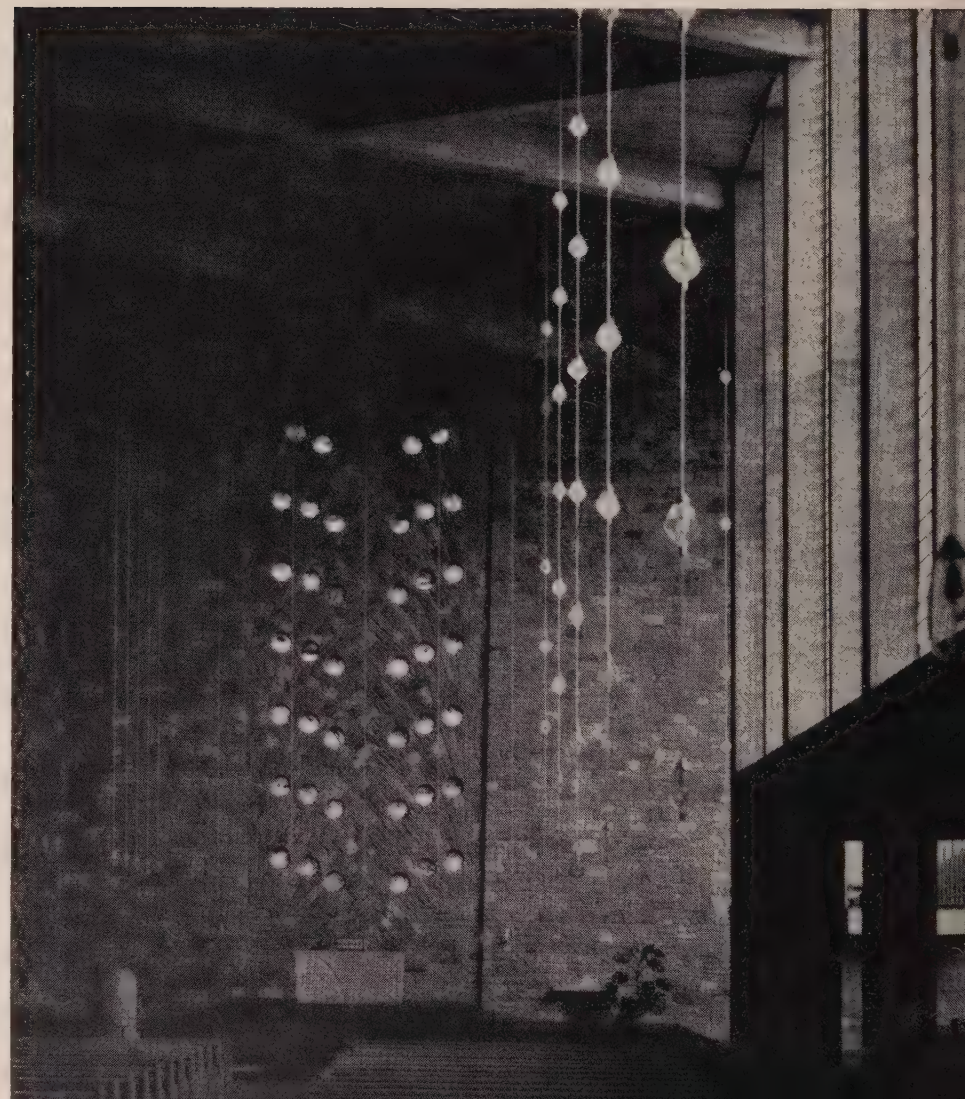
St. Anns
Duren, Germany
R. Schwarz, Architect

cluded the development of religious artistry, and while post-war Germany has gone to the fore in economic development, Germans themselves have not amassed sufficient wealth to provide for anything but the least expensive in architecture. Nevertheless, Germany, notably in the Rhineland, has done more building of churches than any other European nation. Interestingly enough, most of the activity has been by the Roman Catholics, who are qualitatively as well as quantitatively ahead of Protestants, even in predominantly Protestant territory. Much of this activity may be due to the vitality of the Roman Catholic Archbishop of Cologne, Joseph Cardinal Fings, and to the happenstance that the leading architects of the area, Dominikus Bohm and Rudolf Schwarz, are both Catholics.

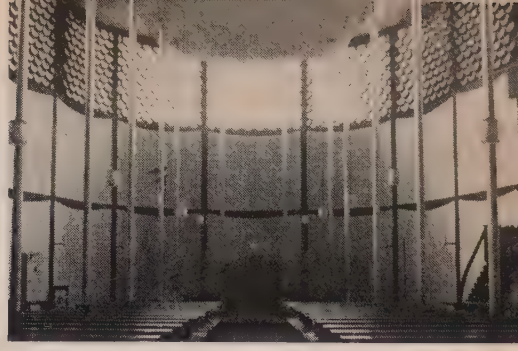
In general, the churches use material directly and honesty. In some cases concrete is exposed, without even the benefit of paint to soften the effect. Mr. Smith has this to say about them. "These churches are not shaved-down boxes with volume only: they are living, spiritual, three-dimensional spaces, spaces for worship, spaces for reverence to God."

Note that even in the Roman Catholic churches, with which, in America, we have associated ikons and gilt and a clutter of religious paraphernalia, the severity is striking. Altars are free-standing. (This is

(continued on last column of next page)

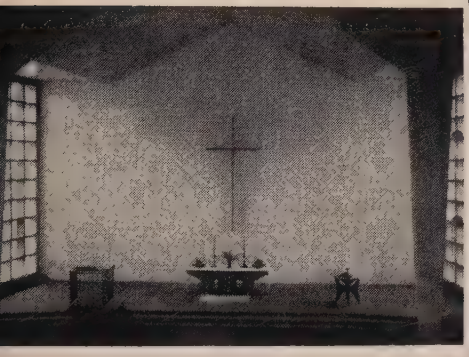


Photographs by G. E. Kidder Smith, Roy Bernard
Used with the permission of **The Architectural Record**



St. Joseph
Cologne, Germany
Schwarz and Bernard, Architects

St. Elizabeth
Coblenz
D. and G. Bohm, Architects



Evangelical Church
Dusseldorf, Germany
W. Kongeter, Architect

(continued from page 32)

the trend, even in America). Lighting is simple, both natural and artificial, and in certain cases, a striking use of "weightless" glass lends warmth and color to what otherwise would be stark and barren. (Note the first illustration, Maria Konigen, Cologne, designed by the late D. Bohm.)

We can learn much from these German masterpieces, especially in the creation of reverent "space." Our own tradition will develop along other lines, more in keeping, perhaps, with American culture, but the infusion of other strains is not to be disregarded. It must always be remembered that a church, both as a fellowship and as a physical structure, is a bridge between the culture in which it finds itself, and God. Physically this means that the materials, the art forms, and the cultural patterns of the age will appear in the structure, but they will be conditioned and modified and enriched by the religious conviction of the creators, and the purpose for which the church is built. Thus, time and eternity intersect.

D.F.S.

(For a more extensive treatment see **Architectural Record** for June 1957 and the article "In the Rebirth of a Great Tradition" by G. E. Kidder Smith)

A Setting for Reformed Worship

Two views on the location of the aids to worship and the

E. Eugene Huff

During the past few years there have been some new and exciting endeavors toward developing an ecclesiastical architectural expression which would be more closely reflective of Protestant reformed worship and belief.

In the Presbytery of Chicago (Presbyterian Church in the U. S. A.) where the organization of new churches is in high gear, the construction of many new churches during the last several years has provided an opportunity for the use of a new treatment for the chancel area in the effort to express the primary elements of Protestant reformed worship.

This "new look" in chancel designs as developed by the Church Extension Board of the Presbytery of Chicago is consonant with the findings of a committee of the Presbytery which presented a "Report on the Architectural Setting of Presbyterian Worship" in 1953.

The dominant theme of reformed worship is the good news of God's great love for men, made known in the gospel which is Jesus Christ. Christian men and women assemble for worship, not to give gifts to God, but to receive the greatest gift from him, to receive in thanksgiving and with great joy his loving forgiveness. The crucial thing that happens is that God speaks. He speaks his message of forgiving love. It is a reconciling message, one which seeks to bring all men into fellowship with God and with one another. "That which was to be done in the worship of the church was to hear and to heed the word of God, to receive it and to accept it, to turn from sinful lives, to be born into newness of life in Christ". —Report on The Architectural Setting For Presbyterian Worship, Presbytery of Chicago.

The Threefold Means of Grace

Now there are three chief ways in which God speaks. The three corporate means of grace in the theology of the reformed churches were: 1) the preaching of reconciliation through Christ. 2) the sacrament of the Lord's supper. 3) the sacrament of baptism. Calvin himself had insisted that the church of Jesus Christ existed wherever the word of God was rightly preached and heard and the sacraments rightly administered and received.

But there was another primary factor about worship which the reformers affirmed: that in the New Testament church there were not two groups, the clergy and the laity, but one group, the brethren in Christ, all of whom were priests unto God on behalf of each other.

The Threefold Function

Now with this understanding of reformed worship in mind, what suggestions can be made concerning the architectural setting for worship which is true to them? It appears first of all that there were three religious actions in the reformed worship service for which architectural provision was needed: 1) the preaching of the word 2) the administering of the sacrament of the Lord's supper 3) the administering of the sacrament of baptism.

The corresponding equipment required would then be: 1) a pulpit 2) a communion table 3) a baptismal font.

As far as furnishings for the worship center are concerned these three pieces were definitely implied for worship in which God speaks to his people through word and sacraments. These were the focal points of reformed worship. They symbolized the fact that God was coming to men, speaking and giving.

"From the pulpit the message of God was delivered and from the table were given to men the elements of the Lord's Supper. Men were to come to the church to hear and receive what God had to say and to give. An altar was a place where men offered something to God but the communion table was the place where God gave to men."—Presbytery Report

The baptismal font completes the picture and should also be a focal point of the congregation's attention because baptism itself is a symbol of entry into the church and a congregational act. The medieval custom had been to place the font near the church entrance, or in a separate baptistry. The reformers moved the font to the front of the church where the whole congregation could see and hear and insisted that baptism be a part of the regular congregational worship.

With pulpit, table and font arranged in a satisfactory order in the chancel area, the requirements for furnishings needed for reformed worship seem to be fully met. Yet one more arrangement seems appropriate in keeping with the realization by the reformers of the one community of believers with no distinction between clergy and laity.

Removing the Distinction between Laity and Clergy

Something needs to be done in order to remove that sense of distinction between minister and people which may develop in the traditional worship setting. In order to make clear that there is no sacred or holy place which the laity might not enter, and to make clear too that the entire church is open to all, something may well be done to bring the chancel area closer to the people. This is accomplished very well by the placing of the chancel on the same floor level as the congregational seating. This is easily done in medium sized churches without destroying the congregation's view of activity in the chancel. This gives emphasis to the fact that the word and sacraments belong to the church as a whole and not just to the ministers as such. In the worship itself the minister can give further evidence of these convictions by standing in such a position for the leading of worship as to indicate that he is but one of the brethren chosen to be the leader of corporate worship. By standing behind the table to conduct the service he symbolizes that he and his fellow Christians are met together with their Lord about his table.

In the Morton Grove Community Church (Presbyterian) an effort has been made to give full expression of the reformed faith in the worship center. We have tried to ask these two questions: 1) what is reformed worship? 2) what happens in it? and then to create a worship center which is in keeping with the answers to those questions.

We have deliberately omitted a platform or raised area in the chancel. The communion table by its very position symbolizes the community of believers. The worshipping congregation virtually sits around it. Being on floor level, it clearly suggests that it is the people's table, and not set apart from them. The table is graced by a chalice, a simple symbol of the communion service. All worship except for the reading and preaching of

▶

To the right is an illustration (the Morton Grove Community Church, Illinois) of the position set forth in the accompanying article. Note specifically that there are no chancel steps, that there is no lectern (apart from the pulpit) and that the communion table is freestanding.

observance of the sacraments in the reformed tradition.

the word, which is done from the pulpit is led from behind the table. When the sacrament of the Lord's Supper is observed, the elders sit together around the table in the elder's pews and the one community of believers shares in worship about the table.

This arrangement places the choir on floor level and makes them more a part of the worshipping congregation—which indeed they are. In this place the choir is virtually out of the line of the congregation's vision. When they rise to sing, it is the glorification of God in song that arrests the attention rather than the physical appearance of the choir.

The pulpit holds the word of God and from it the Bible is read and interpreted. The pulpit is off center, prominent in height, exalting the preaching of the word of God. It has a built-in platform reached by ascending two steps. The lectern is absent deliberately, since it would appear to be an unnecessary part of the chancel arrangements.

The baptismal Font balances the pulpit in the chancel area. Together with the communion table it speaks of the two sacraments ordained by our Lord, baptism being the symbol of entrance into the Christian faith and a congregational act. It is placed here in front of the congregation so that the people may share in the baptismal service.

And so we have the word and the two sacraments, symbolic of the church and its ministry as the focal points for our reformed worship and as recognition of what our reformed worship really is as God seeks us, as he speaks to us, and gives of himself to us in word and sacraments.

A Chancel to Express Presbyterian Theology

William Henry Anderson

A debate has been pursued with some warmth in many a local church when the minister presents the idea of changing the chancel by abolishing the old central pulpit, installing in its place some sort of split chancel. American protestant worship has in general been a pragmatic affair, with whatever is liked in the given community being accepted. The adoption of the split chancel either upon building or remodeling has been almost a stampede. In my own denomination, United Presbyterian, I believe no church can now be built without a split chancel if mission board money is used. Aesthetic considerations have seemed to dictate this movement to the split chancel with the altar-communion table as the dominant item in the church.

There has been a reaction and designs have been proposed which bring the pulpit back to its traditional central position with the altar-communion table off to one side. Considering the essential Presbyterian emphasis of the church as the agency of the Word and sacrament, this design is a step in the correct direction, but still not presenting a theologically oriented design. For Presbyterians, the old cluster of pulpit, communion table, and baptismal font down in the front center fits Calvin's idea of the church as the place where the Word is preached and the sacraments observed. The Word and sacrament are grouped together as marks of the church, with the pulpit raised physically in order that the preaching may be more effectively presented.

The old effect had very little meaning to most people, and the theological correctness of it may have been a matter of accident rather than design. In an attempt to harmonize the design and the doctrine of the church, the following ideas are proposed for Presbyterian, and so far as their theology follows, for other churches. To give equal and proper emphasis to each, the pulpit and the communion table would be placed side by side, raised enough to be easily visible to the congregation. Since baptism is an occasional part of worship, the communion table is a sufficient reminder of the importance of the sacraments in our approach to God. If desired, the baptismal font may be brought to the center when being used. There should be a considerable area in back of the pulpit and table where the minister functions in his ministry of Word and sacrament. At the rear of this area would be a screen or curtain upon which would be hung the cross. The minister is providing example and leadership for the worshipper's approach to Christ through Word and sacrament.

Also, clear the communion table! Some churches have so loaded the table or altar with flowers, candles, hangings, offering plates, Bible and stand, and a cross, that when on communion Sunday all this is removed, it changes the entire appearance of the chancel. Separate flower stands and spots for the offering plate should be found. For the table, simplicity should show its use. Perhaps the two candles expressing the two natures of Christ may be left, but an empty chalice and empty plate seem an ideal way to show the ministry of the sacrament when the table is not set for the communion service.

The pulpit and table leading to the cross should be the dominant features of the church. The organ and choir have no theological significance to dictate where they be placed except that they should not overwhelm the rest of the church. Considerations of acoustics and aesthetics should govern their placement.

The theology here presented is taken from *The Institutes* by Calvin, Chapter one of Book four; and from the *Westminster Confession of Faith,* chapters twenty-one, twenty-five, twenty-seven and twenty-eight. Ideas taken from these sources should be studied by qualified church architects, who are also artists, and expressed in a design for Presbyterian churches in the contemporary scene. Except for the churches with a tradition of liturgy centered around an altar, this approach would seem also to be entirely valid theologically for most Protestant denominations. Our worship should be theologically oriented, and this design here presented seeks to accomplish this.

Listen to Your Minister in a

Lyle E. Yerges

We attend our houses of worship not only for prayer but to receive a religious message which to a "generation in peril" may be of more value than ever before. We may go in anticipation of that message, but whether we hear it clearly and precisely is another matter which can be much in doubt. The reason? Poor acoustical conditions can play havoc with the minister's words once they leave the pulpit. In recent years, many churches have remedied these poor conditions which have been indigenous to almost all church edifices; many still have not. Today there is little reason to put up with inadequate acoustics. It was not always so.

Until a relatively short time ago, the problem of good or poor acoustics was considered an enigma. Good hearing conditions were thought to be a matter of chance. If a church were erected in which clear and distinct hearing conditions prevailed, the architect and builder were considered fortunate—as were the congregation and minister. Such a building was an exception rather than the rule, and churches with inadequate or downright bad acoustics came to be expected and tolerated, since there were no known remedies. Now, however, as the result of research carried on over the past thirty years, much is known about the science of acoustics. Advances in this science and in the development of sound conditioning materials have been particularly marked since the end of World War II. For practical purposes, it can now be said that the last elements of guesswork have been eliminated in the building of acoustically correct auditoriums, and in rectifying the faults of auditoriums already in existence.

This is not to infer that the church building presents a simple acoustical problem. On the contrary, the variety of activities carried on within the church edifice makes it the type of building in which all phases of sound conditioning and acoustical correction must be considered. The modern church must provide accommodations for worship, instruction, social recreation, fine music, and other group activities.

As for the auditorium itself, many and complicated acoustical problems can be found. In the nave, all of the acoustical problems found in any auditorium are encountered. The optimum acoustical conditions for this part of the structure are those wherein speaking is at its best, where the richness of fine music loses none of its original quality, and where the noises inherent to people gathered in groups are suppressed to a minimum.

Also in the auditorium, but more particularly in other church building areas such as classrooms, gymnasiums, recreation halls and kitchens, the difficulties caused by excessive noise enter the picture.

It is evident, then, that with the many factors involved, sound conditioning of a church is not a job for amateurs. Accordingly, church management is urged to seek the expert advice of the acoustical contractor or consultant before proceeding.

The Basis of the Problem

Poor hearing conditions and noise result from what is, in effect, sound gone awry. This is caused by reverberation, the technical term for the reflection or bouncing of sound. Sound travels at approximately 1,100 feet per second. When it strikes a hard or smooth object, it ricochets, bouncing off other objects until its energy is dissipated. When reverberation time is unduly long, that is, when sound continues to bounce from object to object, blurring, echoing, and re-echoing are caused. The result: much of the minister's sermon becomes inaudible to a large part of the audience; organ music is jolting in-

Mr. Yerges is president of the Acoustical Materials Association.

◀ Roxborough Cathedral (Episcopal)
Philadelphia, Pennsylvania
Acoustical material—**Cushiontone** by Armstrong

Chapel of the White Temple Baptist Church
Portland, Oregon
Acoustical material—**Cushiontone** by Armstrong ▼

New research in acoustics now makes possible an intelligent approach to planning a church with acoustics in mind—in contrast with the hit-or-miss techniques of a previous generation.

Sound-conditioned Church

stead of pleasing; choir singing may be irritating instead of inspiring.

The degree to which sound will reflect within a room depends upon the amount of hard, smooth objects in that room. For that reason, a modern church which is not especially treated for acoustics may, in some cases, have poorer hearing conditions than some of the older, more classic type of buildings. This is because today such materials as steel, concrete, tile, marble, and plaster are being used in increasing quantites in building churches. These materials are structurally efficient and attractive, but they tend to increase reverberation. For example, a non-porous material such as plaster will reflect 97 per cent of a sound wave back into a room.

Reducing Reverberation

The remedy for reverberation and the undue prolongation of sound is found in sound absorption. This is accomplished mainly through the treatment of the church interior with acoustical materials. Acoustical tiles are porous. The sound impulses enter the maze of tiny spaces in the body of the tile either through the natural openings on the surface or through mechanical perforations made in the face of the material expressly for the admission of those sound waves. In penetrating and traveling through this maze, the sound wave encounters enough resistance to create friction which dissipates the acoustic energy.

However, since a certain amount of reverberation is essential to give music and speaking a "live" quality, care must be taken not to "over-condition" the room. This is the most important reason for seeking expert advice when dealing with acoustical problems.

The acoustical engineer or consultant will determine the optimum reverberation time for the particular church he is working on. This optimum time varies with each church, depending upon size and design. Experience and study have shown what this time should be for the best hearing and speaking conditions. The amount of sound absorbed by the building materials, seats, and furnishings already in the church is ascertained. With these two factors, together with data on the cubic volume and surface areas of the room, the engineer is able to calculate the additional absorption necessary to establish a satisfactory reverberation time.

The needed additional absorption is supplied through application of acoustical materials with predetermined and uniform absorption capacities over sound frequency ranges which predominate in the church.

Public Address Systems

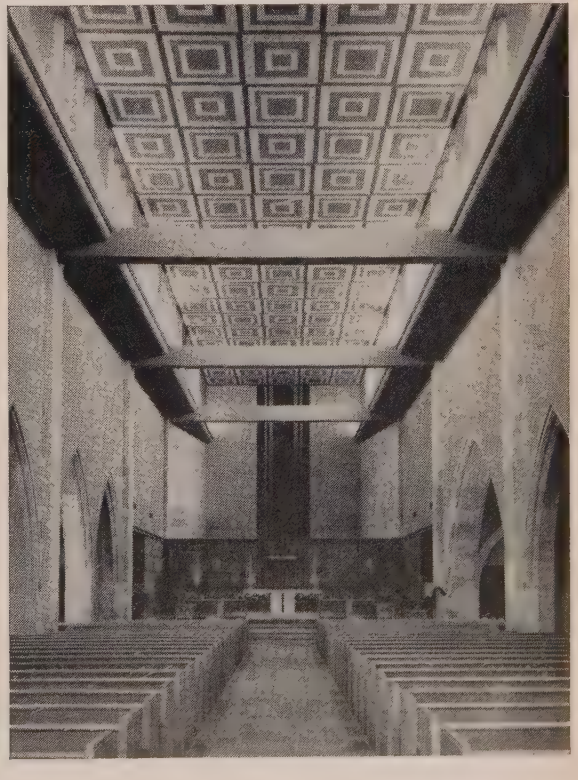
Public address systems are now considered desirable in many churches. In the larger church where the minister is obliged to speak with forcible loudness to be distinctly heard in all parts of the auditorium, the P. A. system may indeed be necessary. However, a simple increase in power will not insure intelligibility of speech where faulty acoustics exist. In fact, an amplifying system may serve to compound acoustical difficulties. Consequently, in many cases, especially in large churches, it is almost axiomatic that voice amplification be supplemented by sound conditioning.

Reducing Noise

The installation of acoustical materials has a double pronged effect: the general improvement of hearing conditions and the reduction of excessive noise or "unwanted sound." The latter objective is appreciated in the main part of the church along with the improvement of acoustics, but is principally recognized in the supplementary areas of the building, such as

St. Paul's Episcopal Church
Cleveland Heights, Ohio
Tile and Fissuretone by Celotex ▶

▼ A new church installation of acoustical material by the National Gypsum Company



Conference on Church Building

For many years an annual conference on church architecture and building has been sponsored by the Church Architectural Guild together with the Department of Church Building of the National Council of Churches. (See the report in the May issue of Church Management) Through workshop, platform presentation and exhibit, it gives a wonderful opportunity to see trends in church building, to appraise the craftsmanship of outstanding architects, and to make contacts with men who are facing building problems.

The 1958 meeting will be held in Detroit, Michigan, February 16, 17 and 18, in the Veterans' Memorial Building in the Civic Center.

Ministers and representatives of local churches are eligible for attendance. If you are looking forward to a building program have your key men and women attend this conference. Be sure to contact the representatives of Church Management *while there.*

For further information address The Church Architectural Guild of America, 321 DuPont Circle Building, 1346 Connecticut Avenue, Washington, D. C.

classrooms, recreation rooms, etc.

As Hale J. Sabine of the Acoustical Materials Association put it: "Wherever people gather, there is going to be noise. Sound conditioning those sections of the church used for classrooms and recreation will do much to hold crowd noise below disagreeable levels. Teachers who work in sound conditioned classrooms are almost unanimous in their enthusiasm for the improved atmosphere brought about by the acoustical treatment. The teacher's work is reported as being easier and more effective. Pupils attend and respond more readily when not subject to the exciting influence of noise levels. It is difficult at best for young minds to concentrate. If their attention is constantly scattered by distracting noises, it is most difficult for the instructor to give them understanding."

Almost everyone will testify how irritating excessive noise can become in recreation areas, especially in gymnasiums.

Reverberation time is not of as much consequence in these supplementary areas of the church as in the auditorium, but the same principle will be at work and the myriad of sounds and voices can build up into annoying noise. During the past twenty years acoustical tiles have undergone constant improvement through research until now they absorb up to 85 per cent of sound that strikes them.

An Acoustical Material Bonus —Improved Decor

The church interior can beautifully and tastefully be supplemented by the addition of acoustical materials.

There are three general kinds of acoustical materials in common use today —the mineral and cellulose tiles and the suspended metal ceiling with an acoustical blanket behind it. These tiles come in many sizes with various types of surface finishes, such as fissured, perforated, striated, textured, embossed, etc.

The tile is adaptable to practically all types of buildings and by varying sizes and designs, decorative patterns to an almost limitless number can be obtained. There are now approximately twenty different individual designs on the market, including panels, diamond patterns, herringbone, veined marble. Most of the tiles can be painted, and many churches have had murals or other suitable decorations done on the tile surface.

An ordinary Sunday School room or social hall can frequently be transformed into a truly attractive room by application of a well planned and skillfully installed acoustical ceiling.

Maintenance

As is the case with most any valuable product, acoustical materials must be maintained for full effectiveness. Fortunately maintenance is usually a simple task. However, one word of caution should be recognized at the outset: Whether painting or cleaning, extreme care should be taken *not* to clog up the openings in the acoustical material since the sound absorbing ability of the material is due to its porous nature.

Maintenance is more important in some installations than others because of the composition of the materials and the various ways their surfaces are finished. Certain recommendations and facts should be stressed as an important maintenance guide.

Perforated materials may or may not have washable surfaces. Those that are washable can be cleaned with a sponge dampened with mild soapy water and rinsed with a dampened sponge. Loose dirt may be removed by brushing or vacuum cleaning. The vacuum nozzle of the attachment should be drawn lightly across the surface of the tile in one direction. This prevents rubbing dust into the surface. Non-washable materials can be cleaned with a good wallpaper cleaner. Fresh cleaner should be used since old cleaner often gets sticky and does not do as good a job. Any marks or smudges that are not removed by washing can usually be removed quickly with an ordinary artgum eraser.

Fissured materials should be washed with a minimum amount of water, since moisture can cause injurious effects. Care should be taken not to injure the fissured surface during cleaning.

Perforated metal pan materials are easy to wash because of the smooth enamel finish on the tile. It is necessary, however, to be careful not to force water through the tiny holes in the metal surface, as water forced through will run back, forming unsightly small circles around the perforations. Soap suds should be applied with a good paint brush (4″ bristles) rather than a sponge.

Filling the Need

Sound conditioning fulfills one of those practical needs which church management must take cognizance of in attempting to attract an ever increasing membership. People are impressed by the beauty and efficiency of the building in which they worship and these factors have a bearing on their attendance.

Acoustics provide one of the church's major practical physical problems. As George W. Handy, past president of the Acoustical Materials Association, recently put it:

> **Competition for the attention of people is greater now than at any time in history. Television, the moving pictures, newspapers, magazines, sports, the theater, all combine to make up a new type of social life in our cities and suburbs which make increasing demands on our leisure time.**
>
> **The church, faced with the crucial task of ministering to people has to take cognizance of these distractions if it is to continue to do its work effectively. It has enough problems to confront without letting any physical church defect hamper it in the job it is trying to do.**

Housing Deductions for Clergymen

Glenn D. Everett

Clergymen may claim income tax deduction on that portion of their income which is used for housing, either in rental situations, or if they own their own homes.

The Internal Revenue Service has finally issued a definitive regulation spelling out just how ministers of religion may claim the income tax deduction provided by Congress for housing allowances paid in lieu of furnishing a parsonage.

The regulation, which has been three years in drafting, makes a generous interpretation of the intent of Congress and there are some members of the clergy who, if they will act before December 31, may stand to get a substantial refund on taxes paid in 1955, 1956 and 1957.

Congress incorporated the provision granting tax exemption for ministers' housing allowances in a general act signed by the President August 16, 1954, overhauling the internal revenue system. It was a recognition by Congress of an injustice that affected many ministers of small churches and small denominations whose congregations were unable to furnish them with a parsonage.

For many years, the rental value of a parsonage has been excluded from a minister's gross income for purposes of computing income tax, although members of most other professions have to include the value of housing furnished them in their income.

The theory behind this exemption for the parsonage was that the clergyman, like the fireman at the fire station or the interne at the hospital, was on call 24 hours a day, with the parsonage provided for him, often right next door to the church, so that he would be handy when needed.

It was a manifest inequity to exempt the rental value of a parsonage for one minister while another had to pay rent for his lodgings under identical circumstances. Therefore, Congress agreed to exempt "the rental allowance paid to a minister of religion as part of his compensation to the extent such allowance is used by him to rent or otherwise provide a home."

The clause "or otherwise provide a home" was added by the Senate when it was pointed out that some clergymen own their own homes.

Writing a revenue law is one thing, getting it enforced is another. Internal Revenue had a lot of interpretive regulations to write after the 1954 act and it wasn't until June 11, 1957, that Commissioner Russell C. Harrington was ready to publish the final definitive ruling in the Federal Register on this section (107) of the Act.

Who is a Minister?

First of all, who is a minister of religion? For purposes of this exemption, the regulation declares that "the rental allowance must be provided as remuneration for services which are ordinarily the duties of a minister of the Gospel."

"Examples of specific services the performance of which will be considered the duties of a minister for purposes of Section 107," the regulation declares, "are the performance of sacerdotal functions, the conduct of religious worship, the administration and maintenance of religious organizations and their integral agencies, and the performance of teaching and administrative duties at theological seminaries."

Also eligible are ministers who are employed by the United States government, states, territories, or other governmental subdivisions "provided the service performed includes such services as are ordinarily the duties of a minister." Specifically excluded, however, are chaplains in the armed forces "whose service is considered to be that of a commissioned officer in his capacity as such, and not as a minister in the exercise of his ministry," Internal Revenue declares. The housing allowances given military chaplains will be computed on the same basis as for other officers.

However, chaplains at all state institutions, Veterans Administration hospitals, and other public hospitals will want to take special note of this section. If they are now paid a specified annual salary and provide their own housing, they will be well advised to take up with their employing agency without delay the desirability of converting part of that salary to a "housing allowance." A chaplain paying $90 a month rent, for example, would

Mr. Everett is a religious news correspondent in Washington, D. C., and a frequent contributor to religious periodicals. He has won a number of awards for his service in the field of religious journalism.

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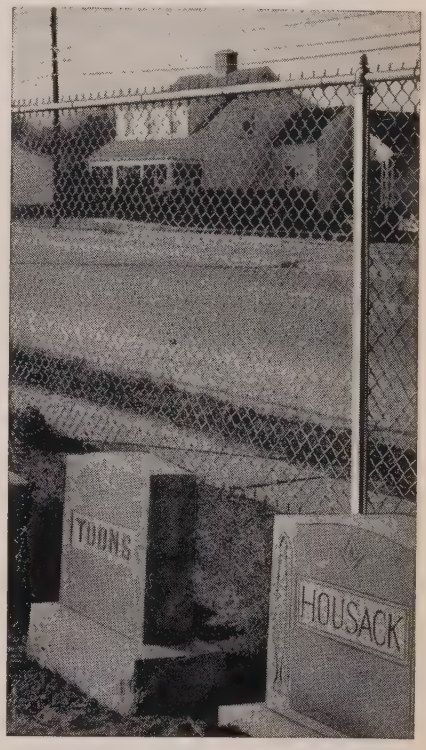

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save a minimum of $216 on his Federal income tax bill, while one paying $125 a month rent would save $300, which makes it worthwhile considering.

Ordained ministers who are working for denominational agencies, such as publishing houses, church extension agencies, or pension boards, will find this broad interpretation helpful, as will all those who work for councils of churches or other interdenominational agencies. An exception would be ministers who teach in colleges, unless they are teaching religion or philosophy.

"Home" Defined

Internal Revenue also gives a broad definition of the word "home" specifically extending it to "appurtenances thereto, including a garage." This is meaningful to a minister, for instance, who works for a metropolitan church agency and lives in an apartment house. He can include his garage rent in his housing allowance and deduct it from gross income before computing taxes.

A clergyman who owns his own home would be able to charge off the cost of maintenance and of all utilities, as well as payments he makes on his mortgage.

The interest paid on a mortgage is already deductible under another section of the Internal Revenue code and one tax official interviewed by this writer said this appears to be a case, at the moment, of a perfectly legal "double exemption." The entire mortgage payment can be deducted under the housing allowance exemption and the interest can be deducted on another section of the return—at least, until Internal Revenue can get around to amending the regulation (which is one indication of why Internal Revenue regulations are so complicated the average citizen can't read them.) Ministers, however, will probably be concerned by the ethics of taking advantage of this particular provision.

A very significant point about the new regulation is the ease with which part of the salary or stipend of a minister may be declared a "housing allowance." To be eligible for tax deduction the portion claimed for housing expenses has to be paid separately from the salary, but Internal Revenue makes it as simple as possible to do this.

It requires only that the allowance must be "evidenced by official action" of the employing church or "other qualified organization."

"The designation of an amount as a rental allowance may be evidenced in an employment contract, in minutes of or in a resolution by a church or other qualified organization," Internal Revenue declares, "or in its budget, or in any other appropriate instrument evidencing such official action."

The designation is sufficient if it permits part of the compensation to be "identified" as payment of a rental al-

lowance, distinguished from other salary or compensation. In other words, almost anything in the way of official action will be recognized by the tax collector. The rental allowance does not have to be paid by separate check.

Retroactive

The most generous provision of all is that the housing allowance is deductible all the way back to 1954, retroactively, if such an official action is taken prior to January 1, 1958. This is designed to help those ministers who were not familiar with the new amendment when it was adopted in 1954 and who did not know how to comply with it. It also provides equity for those clergymen—not a few in number—who were given erroneous advice by Internal Revenue employees unfamiliar with the new provision. Ministers were sometimes told they could not make a deduction when, in fact, under the new regulation they can.

A specific case in point is a retired minister residing in Pittsburgh, Pa., who serves a small rural church on a supply basis and owns his own home. He was told he could not deduct the expenses of his home from a "housing allowance" given him by the rural parish. The fact is that he can, and he will be able to go back now and file a claim for a refund of about $100 on his 1954 return.

Those ministers who have not yet had part of their salaries designated a housing allowance may do so prior to January 1 and will be eligible to claim refunds in taxes paid on 1954, 1955, and 1956 income—refunds which may run as high as $1,000 in individual instances. Clergymen who believe there is any chance they might be eligible—for instance, a clergyman who has a parsonage now but who was serving as an assistant back in 1954 and living in a rented apartment—would be well advised to claim a refund. Internal Revenue can always turn it down, but it will never pay unless a claim is filed. The taxpayer has to look out for himself in these matters.

Internal Revenue agents are under instructions to be fair to taxpayers, and they will be generous in interpreting these new rules, but the taxpayer has to take the initiative in making himself eligible for the benefit.

Restrictions

The new regulation includes one specific restriction, that "expenses for food and servants are not considered to be directly related to providing a home."

With an eye toward the situation of many Negro clergymen in the South who serve small rural parishes and at the same time engage in farming, the regulation provides that where a minister owns or rents a farm or business property that "portion of the rental allowance expended in connection with the farm or business property shall not be excluded from taxation." It will be up to the Internal Revenue collector in the given locality to determine how much he thinks the house is worth, apart from the farm. The cost of renting, buying or maintaining that house can be deducted from the "housing allowance" provided by the congregation.

The legislative history of the act makes it clear that Congress intended it to benefit most those ministers who serve the poorest missions and parishes, earning small salaries and providing their own housing. The amendment does offer worthwhile tax savings to the minister without a parsonage and it is to be hoped that all who are eligible will take advantage of it by January 1, 1958. There is one aspect of the regulation that ministers will want to watch out for, and that is that for any new employment undertaken after January 1, 1958, the housing allowance must be provided in advance of employment. Any minister taking a church or position with a church agency which does not include rent-free use of a parsonage will want to take care that part of his salary is specified to be a housing allowance. For after he takes a position he will not be able to present any retroactive action to the tax collector. It can cost a clergyman $200 or $300 a year in extra taxes to forget that so it is a good idea for both churches and the clergy to keep it in mind in future employment contracts where there is no parsonage.

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For further information, write for our folder, "New Dimensions in Church Fund-Raising." It explains in detail the Bureau approach to one of the most urgent problems church leaders face. There is no cost or obligation, of course.

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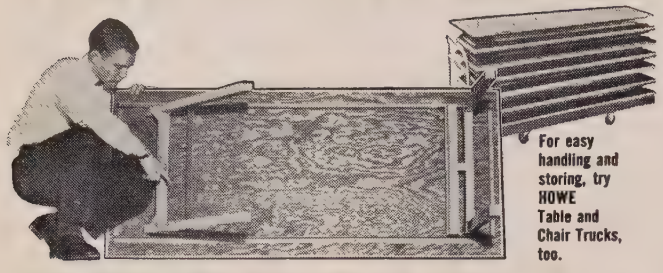

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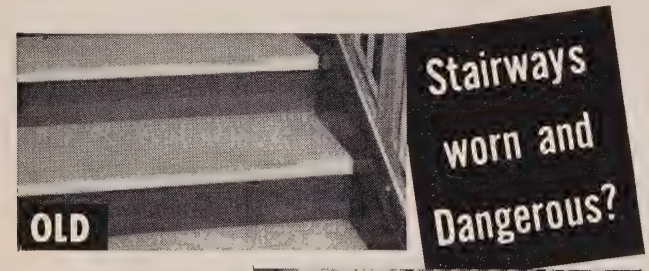

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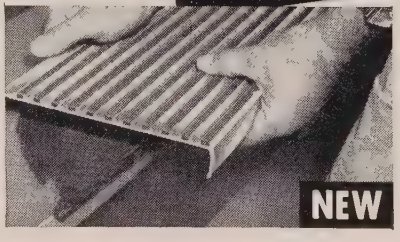

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Circle No. 19 on card insert

Dear Mrs. Sells . . .

Graham R. Hodges

Dear Mrs. Sells,

In answer to your question about using the various circle meetings during the coming year as opportunities of raising money for the church I want to say that I have given a lot of thought to the matter. Your suggestion that demonstrations of various products follow a brief devotional period at each women's group instead of the usual study of Bible or missions does have merit. Since it is already being done by some of the circles anyway such an arrangement might not be too different from the present plan.

But why not go all the way and raise the maximum *amount of money? For example, the season's programs beginning in September might be as follows:*

September: *Demonstration of* Ware-More *aluminum kitchen utensils. The* Ware-More *People give ten percent of gross sales. The study of* The American Indian and the Church, *now scheduled, could be deferred.*

October: The Hanley Home Products *demonstration would be a good study project in a way. Of course, not as directly related to Christianity as your scheduled talk by one of our missionaries from the Belgian Congo, but certainly more profitable financially to the church. You could take the 5%* Hanley *gives us and send it to our Mission Board.*

November: *November is a good time to sell Christmas cards. Not too early or too late. Put off the study of* The United Nations and the Church, *at least for a year.*

December: *Your annual women's Christmas program featuring the bringing of gifts for our Puerto Rican hospital could be changed to a bang-up mail order party. The* U-Sell *mail order house will give you the difference between retail and wholesale. The ladies could sell such things as popup toasters, carving sets, musical powder boxes, and other items at retail price and keep the mark-up difference. Put your meeting early in the month.*

January: *Enclosed is a brochure received today from the* Kleen *dish rag company. Why not demonstrate dish rags in January? The speaker we now have coming from the Home Missions board could be asked next year.*

February: A Study of the Gospels *is scheduled to begin in February. A lingerie demonstration party would probably attract a bigger attendance, as well as bring in more money.*

March: *Instead of the* Gospel of Mark *why not make March* Vanilla Extract Month? *The* Tastee Extract Company *has a very good buy in its $1.98 economy size bottle of vanilla flavoring. We get $1 on each bottle sold.*

April: *Since Easter comes in April it might be best to stick to a strictly religious theme and actually take up the study of the* Gospel of Luke.

May: *You could substitute a good, dignified line of greeting cards for the* Gospel of John. *In their own way greeting cards do afford friendship, thoughtfulness, and consideration, all of which are related to religion.*

June: *In June you could have a financial summary and appoint a committee to study arrangements with various firms which offer the largest percentage on sales. One year will barely touch the field. Imported knitted goods, special house cleaning rags, magic car wiping cloths, cocoa door mats, printed name stickers for mailing—and a thousand and one others.*

One word of warning, Mrs. Sells. I really believe that any extension of commercialization in the church will be disastrous. Soon we will be in the position of the pharisees and priests of Jesus' day. We'll be financially successful and spiritually bankrupt.

With every good wish for you I am
Sincerely yours,
Your Pastor

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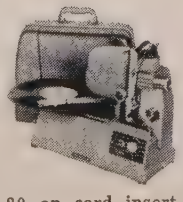

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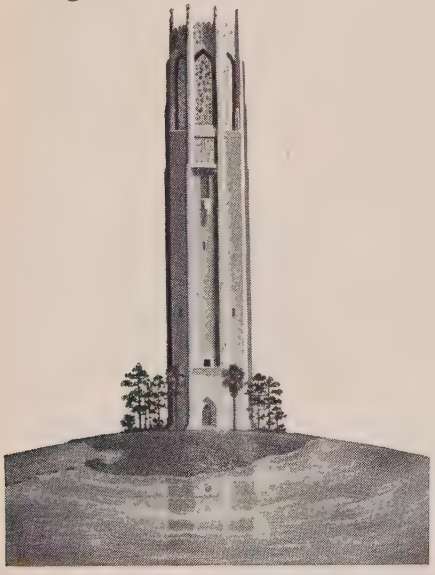


Circle No. 22 on card insert

A Children's Sermon

"Follow Thou Me . . ."

John Schott

How would you like to get out of bed at two o'clock every morning and begin the day's work? This summer I visited with a group of about 250 men who did that every day of the year except for the special days when they arose at one o'clock. These men were monks at the famous Abbey of Gethsemani in Kentucky.

I arrived on a Saturday evening at about nine o'clock and went straight to bed for I knew I had to get up at one o'clock to begin the day's work of prayer and meditation. All sorts of bells were constantly ringing throughout the night, some tolling the passing hours, others calling the monks to prayer, still others relaying signals to all corners of the abbey. I must admit that I was very excited and only slept fretfully until 12:30 in the morning when I was awakened by the tolling of the bell. As I lay in bed with the moon streaming into my room, I felt at peace with the world. At the stroke of one the strange chanting of the monks in the chapel across the quadrangle floated up to my room, and I knew then that I was in a different world.

Jumping out of bed I dressed quickly, and with my trusty flashlight walked through the darkened cloisters to the balcony of the chapel where I could unobserved watch the monks at their prayers.

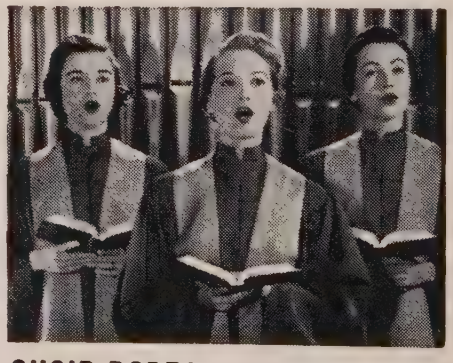
These monks live a very strenuous life, getting up every morning at two o'clock, praying, studying, or working until eight o'clock when they go to bed. They eat very simple food, mostly vegetable stews and dark bread. They sleep in small unheated rooms on straw mattresses, taking off only their shoes. They own nothing, even the robes in which they work, study, sleep and pray, belong to the monastery and not to them. But what is most amazing is that these Trappist monks have promised for the rest of their lives not to talk to one another. How would you like to live with people, work with people, eat with people, and never talk to them?

My visit with these monks was most interesting, and I admire them immensely for the terrific sacrifices they are making. They certainly take their religion seriously. But I believe there is a higher and a finer type of religion than that. In the Gospels we are frequently told that Jesus went about doing good. He did not hide himself away in a monastery or some secluded spot; he associated with people, all sorts of people, and tried as best he could to heal them, to comfort them, and to help them live better lives. That is the type of life all of us should live.

There is a man in the world today who is living very much like Jesus. He is Dr. Albert Schweitzer, a Christian medical missionary in darkest Africa. At thirty years of age he was already famous, known the world over as an outstanding student and brilliant musician. He was a professor at the University of Strasbourg and could have stayed there for the rest of his life enjoying the comforts and conveniences of that fine living. But he gave it all up to go as a Christian medical missionary to one of the most disease-infested and dangerous areas of Africa.

Today Dr. Schweitzer is far away from his home and friends. At times the heat is terrific and the ignorant natives cause him a great deal of unnecessary trouble. Dr. Schweitzer, however, has found indescribable joy and peace. As he toils, struggles, and suffers in ministering to these unfortunate people he tells us that he feels Jesus' presence constantly with him.

I am sure that all of us love the Lord Jesus; all of us want to be true Christians. As such, we must not hide ourselves away in a monastery or seek our own comfort and ease. Jesus today is calling you and me, as he did Albert Schweitzer, to a life of service; he is summoning you and me to toil, struggle and suffer, assuring us that we will be sustained by the joy and peace of his continual presence. "Lo, I am with you always". Is there anything more beautiful and rewarding than the constant companionship of Jesus in our lives?

Mr. Schott is a minister of the Swarthmore Presbyterian Church in suburban Philadelphia.

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Circle No. 23 on card insert

Food, Fun, Fellowship

Marjorie J. Lewis

There is nothing that helps promote a fine spirit of fellowship better than a table loaded with good food and a group of friends gathered around to enjoy it. The church that is striving to build a better fellowship among the members of the congregation should use this knowledge as a spring board and inject several such events into their yearly activity calendar.

The local papers carry advertisements weekly concerning churches sponsoring ice cream socials, waffle suppers, rummage sales and lawn fetes, but it is a rare item indeed that announces a free dinner.

Several churches seeking to add to their membership, develop good will among their members, and be of service to the community, have found that their gain has far out-weighed the cost of a free meal now and then.

Good Friday is a wonderful time to have a buffet supper. Most churches have services on Good Friday from twelve noon until three in the afternoon. Ask each one who plans to attend to bring a covered dish, for the supper following the service. The day is brought to a beautiful close that ends in this manner.

An Easter breakfast is another opportunity to weld your congregation into one bank of Christian love. Many small churches have sunrise services in the main auditorium and breakfast is served immediately afterward in the undercroft of the church. Whole families can attend the sunrise service, eat breakfast at the church and be on time for Sunday School.

There isn't a nicer time to have a fellowship hour than on Mother's Day about six in the evening. At this hour the entire family is usually at liberty to attend. Everyone will have had his dinner and the refreshments need not be heavy. A salad or dessert course is sufficient. Make the tables as attractive as possible. Present a special program. There is a lot of program material available for Mother's Day that can be used to an advantage.

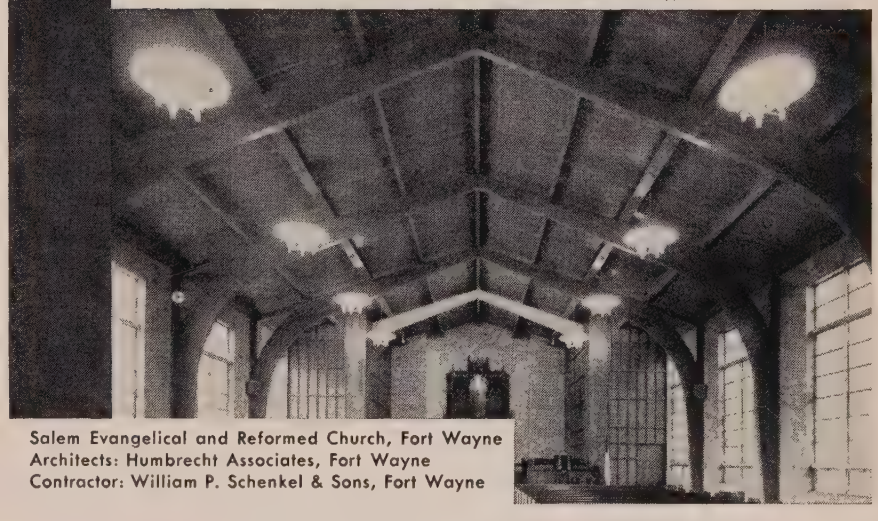
Thanksgiving is ideal for a free dinner project. Place an announcement in the local newspapers stating that Thanksgiving dinner will be sent to all sick and shut-ins that desire it. Set a definite time when the names of those desiring dinners to be delivered should be called in to the church office. An invitation should be printed on the church bulletin stating that all who live alone, or those who are away from home, are welcome to eat dinner Thanksgiving Day at the church. This means that the members of the sponsoring church will have to be unselfish enough to lend their cars for dinner deliveries, and others will have to prepare and serve the food. All who work in these capacities will have to spend time away from home on a holiday. However, this is essential to the success of the project.

Why not have a "Retrospection" dinner on the last Sunday in December? In addition to the dinner prepare a program similar to those given at banquets. The minister or an officer of the church may act as Master of Ceremonies. Program participants should be leaders of the various departments of the church. Ask each leader to make a short report on the progress made in his department during the year.

If your church has "Watch Night" services, ask one of the church organizations to be responsible for the refreshments for this occasion. Refreshments may be as

Miss Lewis is the director of Christian Education in a church in Xenia, Ohio.

"Many Favorable Comments on the ARCHES"



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Architects: Humbrecht Associates, Fort Wayne
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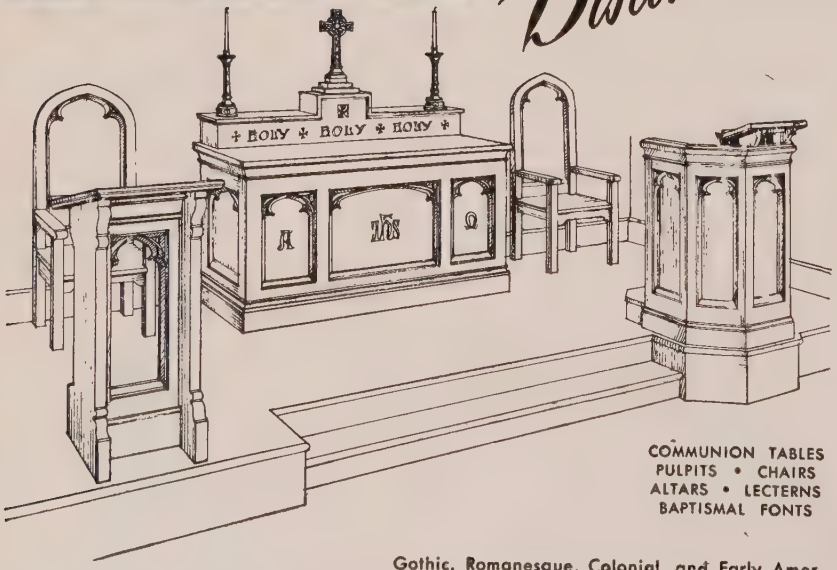

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light or as heavy as the organization chooses to serve. The congregation should be notified to arrive at the church about 10 P. M. Serve the dinner as soon as everybody has arrived and then close with a special New Year's service.

A good time for a fellowship dinner is on the first Sunday of the New Year. Appoint a committee to select the menu and to notify each member what he is to bring for the dinner. Ask the women of the congregation to furnish and prepare the vegetables, and the men can share the expense of the meat. This eliminates financial support on the part of the church.

A "Victory Dinner" following a big financial drive is another fellowship builder. If the rally has been conducted by the group system, the winners should be feted by the losers.

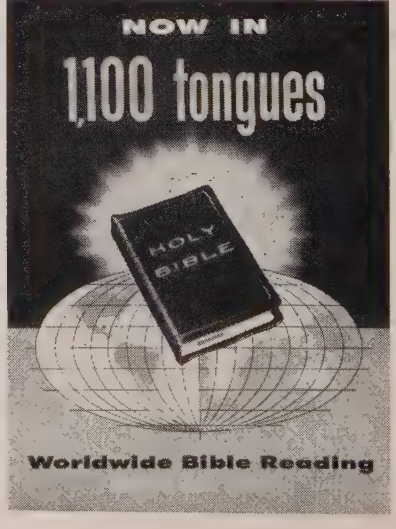
Add novelty to one of your fellowship dinners by allowing the men to cook and serve it. This is quite a switch, because the women usually have charge of the church kitchen.

It isn't always necessary to have a dinner. A coffee hour following some special program is not expensive, yet may be just the activity that the people need to allow them to become better acquainted with one another.

Plan a series of "Family Nights". Solicit the service of one or two good recreation leaders and let them plan games for all age groups. Show a religious or educational film every once in a while. Each family should be told what to bring for refreshments, such as fruit, sandwiches, cookies, or home made candy. Appoint someone to make the coffee for the adults and to see that there is plenty of milk for the children. The expense of those items can be church responsibility.

To him who may read this article and wonder what Jesus did in regard to food and social obligations, it is suggested that he read Mark 8:1-9, Matthew 14:15-21, John 12:2, Luke 6:1-5 and John 2:1-11.

Try these suggestions and add ideas of your own. Satisfy yourself by proving that there is no better way to build fellowship than with food and fun.



Priming the Preacher's Pump

David A. MacLennan

One who understood the significance of Christian preaching observed that two common errors have become associated with it. If I recall his comments correctly, he labeled these as the American and the European heresies. Homiletical heresy number one considers the form of the message of supreme importance; number two that form and delivery matter not at all, the content being everything. Overseas preachers give almost exclusive attention to what is said, North American preachers to how it is said. Clearly, the alternatives are unnecessary and "heretical" only when held in isolation. Of supreme importance is the gospel entrusted to us. Dr. Harold Roberts, the scholarly president of the Methodist Conference of Great Britain, recently told his brethren that the gospel is "the good news about God who created the world, entered personally into human experience in Jesus Christ, offers in him the way of forgiveness, peace and holiness, unites those who obey his call into one indestructible living fellowship across the ages and across the world, energizes within the soul of man and the universe so that the redemptive activity of Christ may be completed in the coming of a transformed world in which everything will be gathered up into Christ and his Kingdom." This gospel, continued the English church leader, is "proclaimed in baptism, holy communion, and preaching. . . . Do not let us fall a victim to the illusion that because the gospel in preaching is proclaimed through human personality it ceases to be a divine message. . . . the personality and the words of the preacher are taken up in all true preaching into the purpose of God . . . when the preacher is indwelt by the Spirit his words become the words of Christ, and as men listen to him they hear the Master speaking." (As reported in *The Methodist Recorder,* London, England, July 25, 1957).

Dr. MacLennan, who regularly conducts this column for Church Management, is minister of the Brick Presbyterian Church, Rochester, New York, and part time instructor in homiletics at Colgate-Rochester Divinity School.

Theologians such as Dr. Roberts rightly stress the importance of preparing both mind and heart "so that the Spirit may find in us an unobstructed channel of his power." Does this imply that the art of sermon preparation and delivery matters little? On the contrary, it underlines what every teacher of homiletics has stressed: we must prepare our sermons even as we prepare ourselves. God's Spirit must have as effective transmitters as we can provide. To change the figure of speech, we must have both something to "put across" and knowledge of how to pitch it.

An able American pastor, senior minister of an important church in Portland, Oregon—Dr. Perry Dickinson Avery—gives me permission to quote his reflections after analyzing three classical sermons by Martin Luther, John Wesley and Jonathan Edwards. Dr. Avery submitted these as part of an assignment I made at Pacific School of Religion summer school this past summer. "Sermons are different today because we have learned something from psychology, drama and the arts, relative to effective communication," wrote Dr. Avery. "Whether we like it or not, our people are judging us by the standards they observe on radio and television. Their minds are conditioned to a certain type of verbal communication, which fact we cannot ignore." My friend then suggested certain things we can do to make our preaching effective for our generation. Among these are introductions which command immediate interest (provocative or dramatic statement concerning text, posing a problem or life-situation, ask a relevant question); use illustrations which illustrate and are common to people's experience; use humor wisely; change pace of delivery, mood, style—not "hammer away continuously in a purely didactic mood"; use suspense; "let the ending come to a high climax like a great musical or dramatic work, leaving people exalted, and in a mood receptive to the leadings of the Holy Spirit toward renewed dedication to Christ and his way of life."

Let Dr. Harold Roberts have the last word: " 'The day of the sermon is over'? It has scarcely begun."

Sermon Seeds

As we re-examine both gospel and method of preaching it, November approaches with four Sundays on which to do better as servants of the word. November 3 follows All Souls' Day in the Christian calendar and also All Saints' Day on the first. World Community Day is also on November 1. November 10 is designated Stewardship Sunday or Every Member Canvass Sunday on which teaching concerning Christian stewardship, or the trusteeship of all of life may be made. November 17 is left undesignated except for our liturgically minded brethren who will note that it is the 22nd Sunday after Trinity. November 24 is Thanksgiving Sunday, and in certain denominational calendars noted as National Missions or Home Missions Day.

I. Mood Music. (or *Music or Menace*) Text—Mark 14:26: "And when they had sung a hymn, they went out to the Mount of Olives." Hi-fi addicts and lovers of recorded music generally are familiar with music for varied moods. Music not only has power to soothe the savage breast, but power to induce tranquillity in troubled minds, sleep to knit the ravelled sleeve of care, and romantic feelings in the most realistic. *Time* magazine, August 12, 1957, waxed satirical on what it called "the mood menace." It described treacly organ notes dripping "music for meditation," suave purring of strings to provide housewives with "music for washing and ironing," "music for a rainy night," and a kind of disc sanctuary entitled "music for courage and confidence." Incredibly, there are records available with "music for baby sitters" and "music to break your lease." *Time's* columnist asks why is there not music to shave by, and "music to spoil your taste for music?"

(1) Christian faith and comradeship in Christ's service provides music for life's major moods. On that fateful Thursday in

Jesus' last week, the Lord and his inner circle "sung a hymn and went out" to meet the forces of darkness. The divine Lord arms his followers today with a song. When we must "face the music" of opposition, of militant evil in and around and before us, he gives us the resource needed to fight with a song in our hearts.

(2) When monotonous duty threatens to kill our zestfulness, he gives us a song as he gives us himself to go with us. The psalmist (119:54) knew God's singing love for he declared, "thy statutes have been my songs in the house of my pilgrimage." He remembered God's name, his character, his promises, his faithfulness, and was enabled to walk the right path "and keep thy law."

(3) For the tired, and for the senior citizens who know their steps move homeward there is music for life's afternoon and evening moods. "And the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10). Their mood is changed from regret to anticipation, from despair to victory. For them is the promise of Revelation 15:2-4; "those who had conquered the beast . . . and they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and wonderful are thy deeds, O Lord God the Almighty!' . . ." As the World Council of Churches' Evanston declaration expressed it, Christians know not what is coming to their world but they know who is coming; he is the Lord of nations and of history who must reign for ever and ever.

(4) For life's closing hour there is sweet and glorious music for those who with Jesus go out to earth's final point. "And may the music of thy name refresh my soul in death."

II. *Will Remodel to Suit Tenant.* For this sermon title I am indebted to the Rev. Donald D. Rowland, a Congregationalist minister of Suisum City, California. He began by quoting a sign he saw on a building he passed which announced the owner's willingness to remake the structure according to the new tenant's requirements. Mr. Rowland had three main points to his thoughtful message: (1) God calls each of us to become the person he can become. (2) God cares about you. He is a personal God with personal dealings with each of his children. (3) Response to God's call and care is a Person-to-person relationship. To use Dr. Martin Buber's now familiar term, i.e. is an "I-Thou" relationship. This will be true for this life; for the life beyond. Our preacher closed his sermon with telling of another sign on the same building: "Now leasing all or part." I do not recall the text selected, although the sermon was soundly biblical. An obvious scriptural basis would be Paul's searching question in 1 Corinthians 3:16—"Do you not know that you are God's temple and that God's Spirit dwells in you?"

Another approach using the same title and a similar theme could use the same text and teach that every personality, every house of man's soul is occupied by one tenant or another. If not God's Spirit, then a demonic spirit. Housecleaning, as Jesus taught, is not sufficient to insure that the right tenant moves in after "the unclean spirit" has gone out. (Matthew 13:43-46). Many years ago Dr. Halford E. Luccock had a memorable sermon in a book of the same title, in which he expounded this theme—"The Haunted House."

If this subject makes an appeal for Stewardship Sunday, God's ownership of the "house" should be stressed. In his *Speaker's Illustrations for Special Days* (Abingdon Press, 1956, $3.50) Prof. Charles L. Wallis quotes Bishop Costen J. Harrell's *Stewardship and the Tithe.* In it Dr. Harrell recalled the late Bishop Edwin Holt Hughes. After delivering a sermon on "God's Ownership," the bishop was entertained by a wealthy plantation owner. "At one point, looking over his broad acres and remembering the morning's sermon, he asked, 'Do you mean to tell me, Bishop, that this land does not belong to me?' In a flash the answer came, 'Ask me that one hundred years from now.'" Recognition of God's ownership of all we possess should make us wise and

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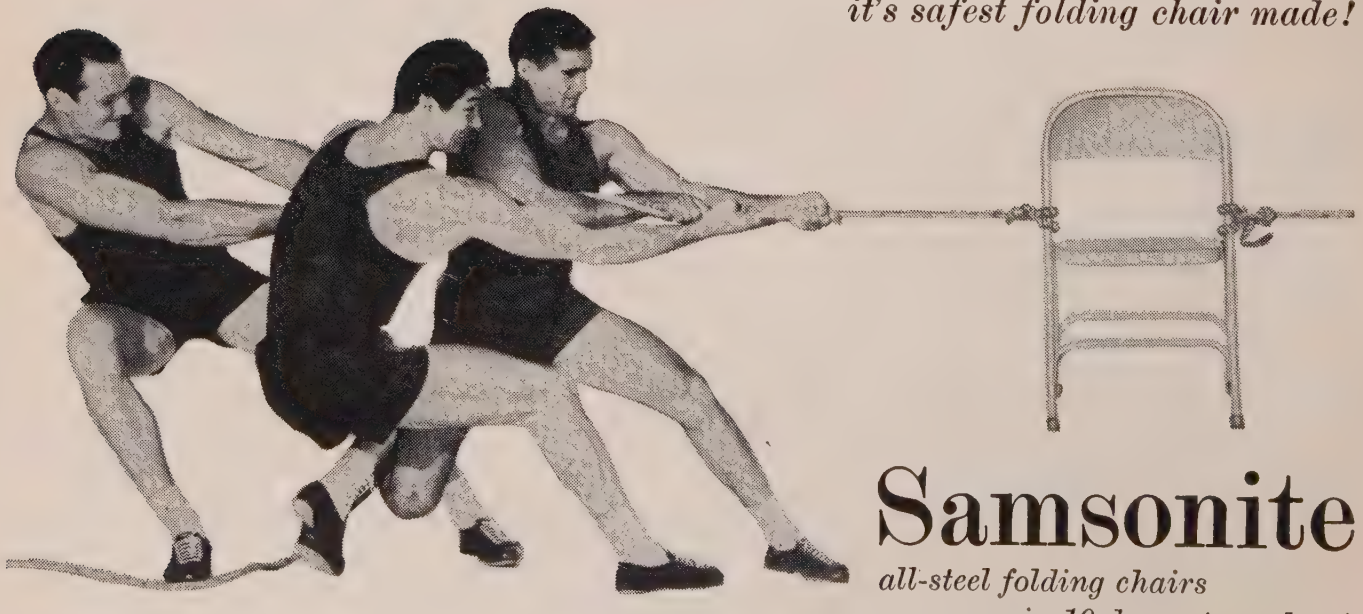

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generous in the use of time, money, ability, life, love. God will remodel our spiritual home to suit the tenant's deepest desires. He gives us freedom to choose within the limits of his love and patience. Can this not be also said concerning God's house which is the church? Recall Jesus' blazing word to those who has remodeled the temple functions to suit their indefensible trading: "you have made it. . ." (Matthew 21:13) How much do we wish to have out church remodeled to meet our needs, our children's, the community's? How much in terms of our giving? More truth than humor is found in Dana Fradon's cartoon in the *New Yorker,* August 17, 1957. Pictured are two tramps watching a successful looking man in a gray flannel suit sweep by with his brief case. Muses one to the other sadly, "And the Haves, you might say, are divided into the GIVES and GIVES NOTS."

III. *Major Changes Cost Terribly.* (What Price a New Personality?) In August I was guest of our Navy in San Diego, conducting two seminars in preaching for our splendid Protestant chaplains. Whether those participating with me learned anything, I do not know. I learned much, including insights into human needs and how Christ and his gospel meet them. From Chaplain John K. Bontrager I heard the story of the remodeling work done on the U.S.S. *Bon Homme Richard.* This carrier was released a few months ago from the shipyards after extensive and radical changes. A "canted flight deck" had been created. Basically, we were informed, the great ship remained the same as when she was first launched, yet she is now radically different. She can accommodate jet planes as she could not do before. Renovations enable her to do a better job than ever before in her life. Human beings need radical transformations. Remaining basically the same in our instinctual drives and capacities, we can be changed so profoundly that we can do a far better job. This is Christ's specialty. He insisted that every person needs to be born again, born from above with new goals, new unity of personality centered in the highest, new aspirations, new power for great living. It remains true that "he breaks the power of cancelled sin, he sets the prisoner free." "If any man is in Christ he is a new creation." (2 Corinthians 5:17). As Dr. J. B. Phillips gives it: "if a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new." (*Letters to Young Churches,* page 75, The Macmillan Co.)

(1) But such personality transformations cost terribly. In the case of the carrier, it cost the taxpayers some sixty-seven million dollars. In the case of the moral and spiritual changes made in man, the cross of Christ is the measure of what it cost God. "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed." (1 Peter 2:24). We may not know all that such words mean. But we do know that helping one "deep down" in trouble takes it out of ordinary human beings; how much more one who had the world's anguish forced through the narrow channels of his heart.

We may not know, we cannot tell,
What pains we had to bear;
But we believe it was for us
He hung and suffered there.

Every time we see a replica of Calvary's central cross we should hear the Spirit saying, "God loved—God loves—like that." Forgiveness costs any living being more than can be computed; what must it cost the one altogether holy and absolutely loving?

(2) Drastic change in our character and way of living costs our heavenly father more than we may imagine. But it costs us, too. A paradox of the spiritual life is this, that although in a deep sense God paid the price, and continues to pay it to bring us to our best selves, to our rightful place in his family, we also must work out our own salvation "with fear and trembling." (Philippians 2:12, 13).

What does it cost us? Here our gallant and greatly used Christian friend, Dr. Pierce Harris of the famed First Methodist Church of Atlanta, Georgia, has an

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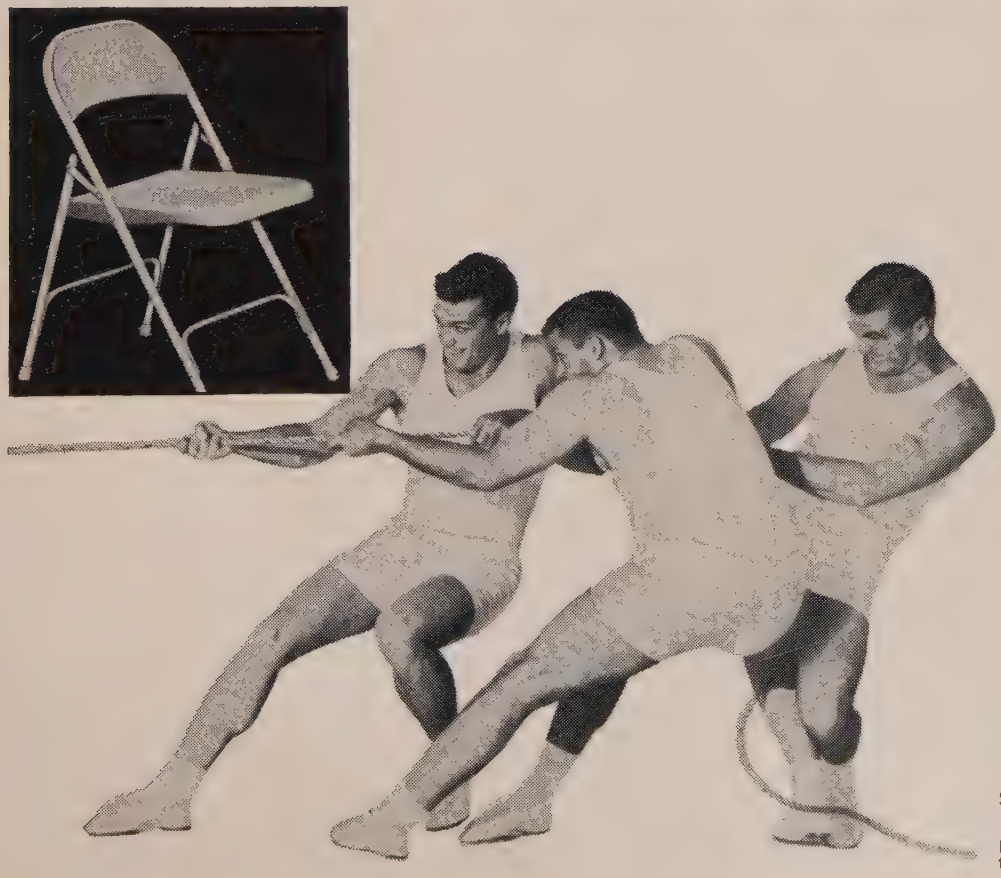

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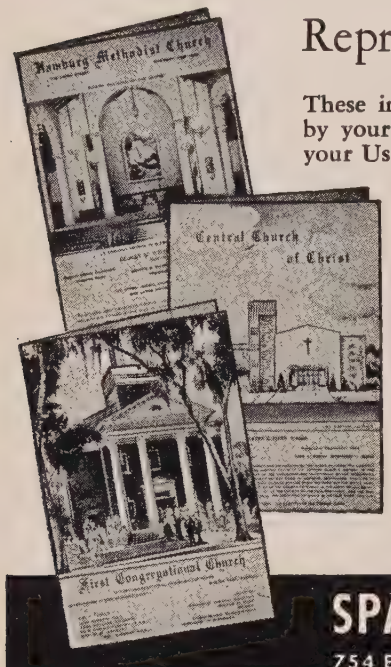

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impressive statement. You may use it, for in his generous way, Dr. Harris has said so. During his unique summer Sunday evening revival services this past season he preached on the hard way to the heights. His text was 2 Corinthians 6:2. Dr. Harris said that he worked hours getting the right words and putting them in their proper place. He is sure, as he wrote in *The First Methodist Messenger,* August 23, 1957, that "any soul seeking its way back to the light must travel this thorn-strewn path." Here are the four points:

(a) A pattern of conduct that must be reorganized.
(b) A conscience that must be repaired.
(c) A character that must be reinforced.
(d) A Christianity that must be reaffirmed.

To preach this Biblical path to peace is itself hard for many who love their people. But to preach hard truth is to remove oneself from those Jeremiah excoriated because "they have healed the wound of my people lightly, saying 'Peace, peace,' when there is no peace." (Jeremiah 6:14)

IV. *Tall with Gratitude.* Text—Luke 19:3: "And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature." A man may be physically small as Zachaeus was, or in stature beyond the maximum approved by the United States army for recruits, and still be small. Do we think of a man's actual height when we say disparagingly, "He's a small man." "Small" here is a synonym for mean, miserable, selfish. Characteristic of all creatures short on greatness and charm is ingratitude. We laugh when the story is told of the mythical Scottish father who being introduced to the man who saved his son's life from drowning only said, "Where's the lad's hat?" But consider how frequently we experience other deliverances—from war, from unemployment, from loneliness, from evil and death, and say little or nothing by way of thanks.

A poet whose name is unknown to me wrote these lines:

As you well know, Lord, I forget sometimes
The thanks I owe; sometimes gray niggling worries
Pile up and up, and seem so hugely tall
That I cannot see over them all.
And yet, though I complain, instead of praising,
You don't withdraw your constant blessings, Lord.
You let me fret a little while—and then
You make me tall with gratitude again.
For living moments when I stand erect
And for the Lord, I thank most of all,

And see, beyond the drab molehills of care,
Mountains of blessings that are always there.

How do we grow "tall with gratitude again"?

(1) We realize that the presence of so much that is given implies a giver. When a physicist, speaking to a civic club on the wonders of electricity, was asked, "how do we make electricity to begin with?" he answered: "Truthfully, gentlemen, we stand humbly before this fact. Electricity is not something we make. It is given. We begin by accepting it. It's as simple as this: no magnetism, no electricity." But this marvel is only one of many we did not create, cannot always buy, and rarely if ever deserve. So much is given. What have you that was not given? asks the New Testament. Are we to be like the gifted but tragic writer, Katherine Mansfield, when having finished a new book she wrote, "Laid down my pen after writing, 'Thanks be to God.' I wish there was a God. I am longing (1) to praise him, (2) to thank him." (*The Letters of Katherine Mansfield,* J. Middleton Murry, ed., Alfred A. Knopf, Inc.)

Who does not wish to share his happiness with others? Who cannot now and again at least look up into the face of our bountiful God and say, as little children do at mealtime, "Thank you, God, for everything!"

(2) We grow tall with gratitude not when we climb up some handy tree of self-righteousness, but when we climb to that tree of healing, the cross of Christ. It is there that we see that

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in.

Do we not know, as the late Dr. Arthur James Gossip wrote, that "a bewildered thanksgiving to God for his incredible forbearance toward us, and his strangely persistent kindness to our so persistent waywardness" is inescapable? He has created us, "not crawling things, as he might have done, but men and women, with minds and hearts and souls; and all this, simply because he willed it," and because he is who he is, the great and gracious father of our Lord Jesus Christ. We in our poverty can give him nothing, nothing except a thankful heart. Dr. Gossip in his golden devotional book, *In the Secret Place of the Most High,* pages 69, 70 (my copy was published by the Independent Press Ltd., London, 1947) tells this incident. "That night that brought an end to their servitude, the Jamaican slaves climbed to the highest hill top, that they might miss no second of the wonderful day of deliverance. And the moment that the sun's rim rose above the sea, they sang, they laughed, they wept, they shouted, they

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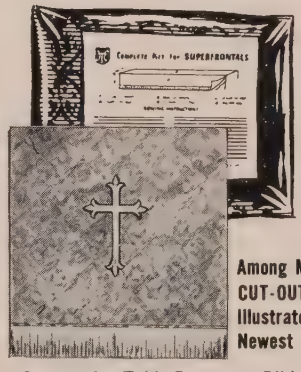

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fell upon their knees, they threw their arms about each other, but all alike were crying, in a kind of ecstasy, 'Free! Free! Free!' So, surely, having made proof again that as Paul says, 'ours is no weak Christ, but a Christ of power,' who has delivered us from foolishness and temptations that would certainly have mastered us, if he had not been there, must we not come to him gladly and gratefully, Free! Free! Free!"

(3) We grow tall with gratitude as we show forth our thanksgiving not with our lips only but in our lives. How do we do this? Ask a child: by sharing, will come the answer. "There is no lovelier way to thank God for your sight," Helen Keller has written, "then by giving a helping hand to someone in the dark." True, we act from a variety of motives. As analysts have shown us, we may give someone in need a generous gift because we enjoy a specious sense of virtue, or because we wish to earn a reputation for generosity, or to save time which a more adequate investigation of need and how best to meet it would involve, or to absolve our conscience for a mean deed done the day before. Best of all reasons is to express our gratitude for the many blessings which have come to us in times of need. "Doctor," Wallace Fridy reported a lady asking her physician, "doctor, why am I seized with these restless longings for the glamorous and faraway"? "My dear lady," replied the doctor, "they are the usual symptoms of too much comfort in the home and too much ingratitude in the heart." We who have so much, actually share so little. Think of the joy which Zaccheus experienced when he gave half of his goods to the poor, and restored to those he had defrauded four times as much as he had crookedly taken: "he came down and received Jesus joyfully." And afterwards, perceptive neighbors would say, "Seen Zaccheus lately? He seems to have grown a foot! He's a really big man now!"

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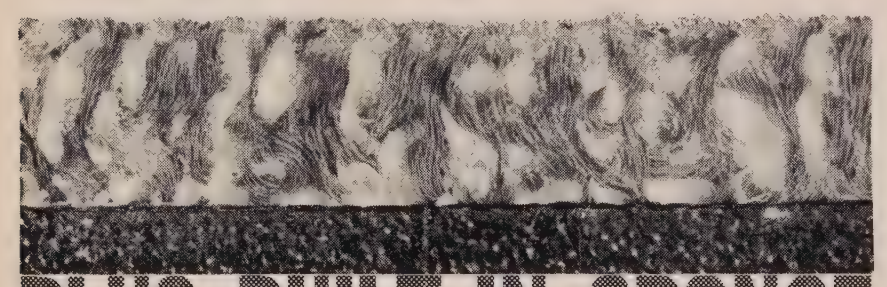

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Parson's Book-of-the-month

One does not praise the Bible as one might a recent book by an author who deserves to be more widely known. You do not defend the Bible; the Bible defends itself. But when a different edition of the Book of books containing features to enhance the appeal of the printed page is issued one may applaud the publishers responsible. Hearty thanks are extended William Collins & Co., 425 Fourth Ave., New York 16, N. Y. for issuing *The Holy Bible* (King James version) edited by John Stirling, drawings by Horace Knowles. Actually the original edition of this particular volume came to my attention during the early years of World War II. Prepared in Great Britain, its new, contemporaneous type of illustration and attractive typeface made immediate appeal. Believing that "the Bible is a great travel book," the editor included many little route-maps. Even milestones have been inserted to indicate between different places. Sketches of the terrain where events reported occurred are given. Appreciated by those who have found the conventional printing of Bibles irksome will be the arrangement of the text in paragraph instead of verse form, with headlines to inform the reader of the contents of the main sections, and sub-headings to indicate movement of the story. More unusual is the use of two different sizes of type. As the foreword to the reader states, this is not to imply "any difference in the value of such material. It is purely a visual aid for the convenience of the reader." In the earlier edition, striking drawings of twentieth century scenes and inventions were included. These dramatically emphasized the relevancy of Scripture to the age. Wisely, since a drawing of aircraft, factories, etc., soon becomes dated and obsolescent, all such illustrations have been omitted from the present edition.

For those who prefer the majestic diction of the King James Version, with readable format and type, and illustrations which do illustrate, the edition is excellent.

A companion to the Bible particularly suited to the literate but Biblically uninformed reader has recently been published by Charles Scribner's Sons, New York. It is *About the Bible* by Frank W. Moyle (page 182; $3.50). This is an introduction to the Scriptures by a scholarly and articulate Anglican minister who knows the misunderstandings the ordinary man experiences when he hears or reads evaluations of the Books by reverent Christian

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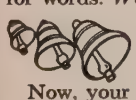

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scholars. In sixteen interesting chapters Dr. Moyle covers many of "the eternal truths by which men have lived." Opening with answers to the question "Why read the Bible and How?" he closes with a brief, cogent testimony as to how the Bible really speaks to modern man. Within this one unique book—in spite of being "written in another tongue, copied and recopied, edited and arranged, rearranged—and sometimes disarranged!" is preserved "that unmistakable breath of the Spirit of the Living God which can still put new life into us." (page 181).

Literalists will not like this book because of its "modern" approach. Barthians and other Biblical theologians who ignore or soft-pedal literary and historical criticism of the literature will consider Moyle's treatment tainted by old-fashioned liberalism. But many educated laymen who feel they should read the Bible and live by its truth and power will enjoy and profit by reading this guide. My own suggestion would be to select the prospective reader and then suggest that along with reading the Bible itself he follow Moyle's book with the one by Dean Barnard Anderson, *Understanding the Bible.* The latter book provides theological ballast all "popular" introductions frequently lack.

Notable Quotes

The question of the authority of the Bible need not trouble the humblest reader. It is not, as a recent writer has said, "a code which fell from the sky, guaranteed by an ecclesiastical imprimatur," but a collection of writings which still breathes upon us the only authority which is worth regarding, the authority or power of the Spirit.—Frank W. Moyle, *About the Bible,* page 182, Charles Scribner's Sons, 1957.

* * *

The Christian community must not only want to go to heaven; it must desire the world to be brought under the rule of Christ. We cannot Christianize by dictating laws and customs from above; but we can and should be the salt of the earth and the light on the hill; and this requires not only professionals (in the narrower sense) but all who are in God's service. To make this service of God single-hearted and beloved by the individual Christian in the circumstances of our extraordinary times is the aim of the laymen's movement of the Evangelical Kirchentag.—Reinhold von Thadden-Trieglaff, President of the Kirchentag in Germany, writing on "The Kirchentag and the Renewal of the Church" in *The Ecumenical Review,* Vol. IX, No. 4—July 1957, pages 418 (U.S.A., Canada readers may subscribe for $3.00 per year, World Council of Churches, 156 Fifth Ave., New York 10, N. Y.)

* * *

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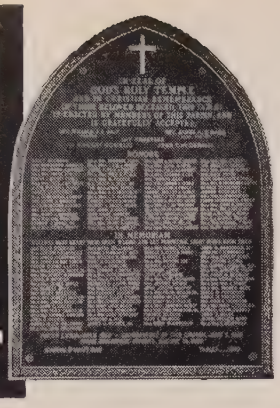

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final word both to breakers of the Sabbath and to supporters of ancient Sabbatarian laws is found in a saying of our Lord, recorded in one ancient manuscript of St. Luke's Gospel—"On the same day, having seen someone working on the Sabbath, Jesus said: 'Man, if you know what you are doing, you are blessed, but if you do not know, you are a blasphemer and transgressor of the law.'" Jesus is here challenging also those who oppose the provision of recreation on Sunday to examine the grounds on which they are doing so. . . . Our circumstances are very different from his and challenge us to the discovery, each for oneself, of new ways of making Sunday a happy day, "best for body and for soul."—William Lillie, The Law of Christ. (The Christian Ethic and Modern Problems). London: Hodder & Stoughton. 7 shillings, 6 pence, pp. 94, 95).

* * *

Dr. Halford E. Luccock tells of a minister in a New York suburb who had taped near his telephone these lines:

God, give me sympathy and sense,
And help me to keep my courage high,
God, give me calm and confidence,
And—please, a twinkle in my eye."

* * *

Reflections on an ulcer, or six lessons I have learned. . . . 1. If I enjoy good health, I hope I won't feel superior to the ill. . . . gifts have been produced from the branch of illness out of thorns of suffering. 2. I hope I won't give the ill the Pollyanna treatment. . . . if I don't suffer just a little in a world like this, it may witness to my insensitivity rather than to my sound health. . . . 3. I won't assure people that peace of mind can be theirs by reading the latest book on the subject. A too-easy peace of mind may be the result of a spiritual black-out rather than a penetration into the reality of God. . . . 4. I hope I won't censor the ill for giving themselves so indiscriminately to others that they fail to conserve their own energy or to use their resources of health wisely. . . . 5. When I visit the sick, I hope I won't inquire, "Who sinned, you or your parents, that you are ill?" . . . 6. I'll pray for those who are ill. . . . that they may learn the lessons of their illness and learn the laws of health . . . that they may be restored to health . . . that they may grow in grace, learning to respond to life . . . that they may live trustingly . . . Yours for more bedside courtesy, K. Morgan Edwards.—*The First Methodist Messenger*, Pasadena 1, California, August 9, 1957.

Jest For The Parson

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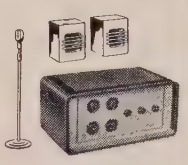

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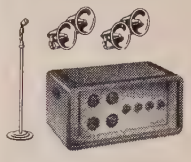

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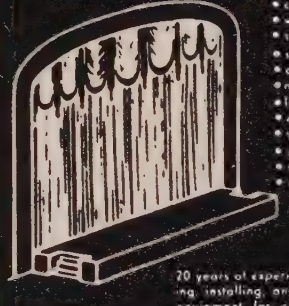

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SPECIAL GREETINGS—

SCRIPTURE SELECTIONS:

Where were you when I laid the foundation of the earth?
On what were its bases sunk,
Or who laid its cornerstone,
When the morning stars sang together
And all the sons of God shouted for joy?
Job 38:4, 6, 7

This is the gate of the Lord,
The righteous shall enter through it.
The stone which the builders rejected
This is the Lord's doing;
It is marvelous in our eyes.
Psalm 118:20, 22, 23

Thus says the Lord God,
"Behold, I am laying in Zion for a foundation
A stone, a tested stone,
A precious stone of a sure foundation;
And I will make justice the line,
And righteousness the plummet.
Isaiah 28:16, 17

Jesus looked at them and said,
"What then is this that is written:
'The very stone which the builders rejected
Has become the head of the corner?'
Everyone who falls on that stone will be broken in pieces; but when it falls on anyone, it will crush him.
Luke 20:17

(Peter, speaking to the Rulers at Jerusalem)
By the name of Jesus of Nazareth . . . this man is standing before you well. This is the stone which the builders rejected, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.
Acts 4:10

*As used in the Judson Baptist Church, Toledo, Ohio. Ceremony and message by Warren E. Jackson, pastor of the church.

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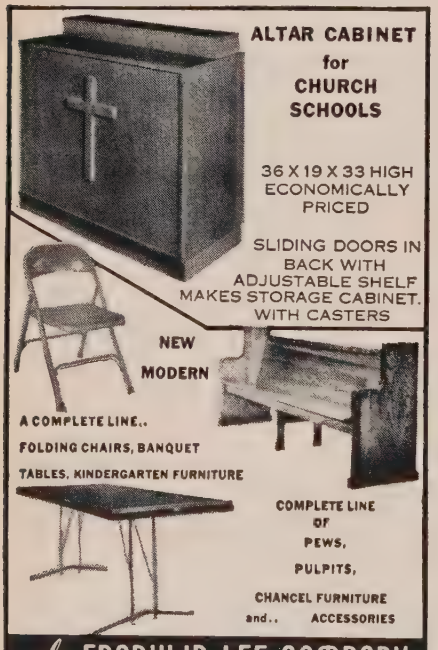

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(Paul, speaking in the Areopagus at Athens)

The God who made the world and everything in it, being the Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though He needed anything, since He Himself gives to all men life and breath and everything. . . . He is not far from each one of us, for 'in Him we live and move and have our being.'

Acts 17:24

You are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief Cornerstone, in whom the structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

Ephesians 2:19-22

Come to Him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture:

"Behold, I am laying in Zion a stone,
A corner stone chosen and precious,
And he who believes in Him will not be put to shame.

I Peter 2:4-6

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MESSAGE—"Cornerstones"

In the book of Job we hear Jehovah speaking,
Who laid the cornerstone of the earth
When the morning stars sang together
And all the sons of God shouted for joy?

The Psalmist speaks of

The stone which the builders rejected which became the chief cornerstone. (This passage is one of the passages most frequently quoted in the New Testament.) New Testament writers link this saying to Jesus as Messiah, implying that, though He is rejected by the leaders of His day, He still is the chief cornerstone in the spiritual structure of the Kingdom of God.

The apostle Paul carries the thought further, suggesting that in Christ as the chief Cornerstone, the whole structure is properly joined together and grows into a holy temple to the Lord. And Peter refers to Christ as the cornerstone, and urges that his followers, as living stones (just as Jesus is a living Christ), build themselves into a spiritual house.

Isaiah refers to the stone of the corner as a tested stone, a precious stone of a sure foundation. Then he says, Justice is the

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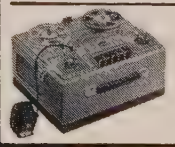

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guide-line (or level-line) and righteousness is the plumb line.

See how quickly these writers transfer their thought from the physical object to a spiritual message! We have need to do the same today. As Paul said in his speech at Athens, "God . . . does not live in shrines made by man, nor is He served by human hands." In other words, the structure is not for Him so much as it is a convenience for us.

So, this cornerstone is a symbol of the undergirding of our work by God. This house, when completed, will be dedicated to him, it is true. But the dedication will be complete only as he dwells more completely in the lives and work of all who serve him through the church. A building without the divine Spirit operating in and through it is no church, whatever its shape may be.

A cornerstone which is only a stone, which does not represent to us the reality of the Christ as our chief guide, which does not challenge us to build ourselves into this spiritual house to be a holy priesthood, is not fit for placement in a house of God.

> In this stone, as you have heard, are the Word of Truth; and the names of the people who identified themselves with Judson Baptist Church at the beginning; and of others who have joined with us since; and the documents which we have worked out together; besides other important items.

So, in very truth, this cornerstone must be more than stone to us. It must be spirit and it must be life. In all future days, as we glance at it, and think about it, its challenge will be there,—

—calling us to recognize Christ as our Chief
—calling us to seek salvation through Him
—calling us to build our lives, as living stones, into the very structure of His Kingdom.

THE LAYING OF THE STONE

THE DEDICATION PRAYER

O God, our Father, in whose mercy we make all progress in thy kingdom, we praise thee for this day, and for this occasion, and for what it means in the furtherance of our church and in the enrichment of our lives.

We join our hearts together now, O God, in sincere dedication of this symbolic cornerstone. May it henceforth be to each of us a call to worthy service in the church, and in the community, and in the world wide mission of the kingdom.

Grant thy blessing, O God, upon the builders as they continue this building to its completion, and upon us as we begin to use the building for worship of thee, and for Christian training of ourselves and our children, and for Christian fellowship and acquaintance. In all of our doings and in all of our planning, may we keep ourselves true to thy purposes, always.

Through Jesus Christ our Lord. Amen.

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Praise the Lord!
For it is good to sing praises to our God; for he is gracious, and a song of praise is seemly.

The Lord builds up Jerusalem; He gathers the outcasts of Israel.

He heals the brokenhearted, and binds up the wounds.

He determines the number of the stars, He gives to all of them their names.

Great is our Lord, and abundant in power; his understanding is beyond measure.

The Lord lifts up the downtrodden, He casts the wicked to the ground.

Sing to the Lord with thanksgiving: make melody to our God upon the lyre!

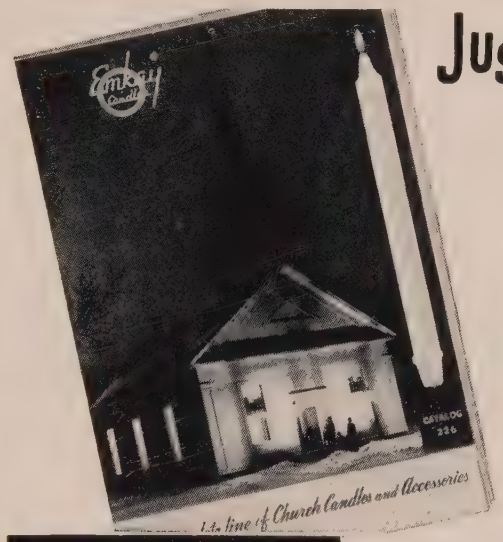
He covers the heavens with clouds, He prepares rain for the earthy, He makes grass grow upon the hills.

He gives to the beasts their food, and to the young ravens which cry.

His delight is not in the strength of the horse, nor his pleasure in the legs of a man.

But the Lord takes pleasure in those who fear him, in those who hope in his steadfast love.

*As used in St. Mark's Evangelical & Reformed Church, Milwaukee, Wisconsin. It was written by Eugene Schneider, the minister of the church.



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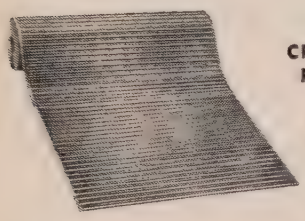

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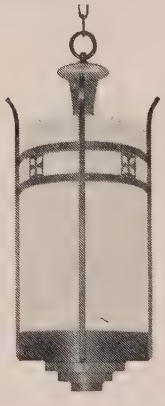

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Praise the Lord, O Jerusalem! Praise your God, O Zion!
For he strengthens the bars of your gates; he blesses your sons within you.

He makes peace in your borders; He fills you with the finest of the wheat.
He sends forth his command to the earth; his word runs swiftly.

He declares his word to Jacob, his statutes and ordinances to Israel.
He has not dealt thus with any other nation; they do not know his ordinances. Praise the Lord!

PRAYER OF INVOCATION: May the beginning of our worship be in the name of the Father, the Son, and the Holy Spirit.

Lord, thou has been our dwelling place in all generations. Before the mountains were brought forth or thou has formed the earth, even from everlasting to everlasting, thou art God. Our Father, we are gathered in this place to consecrate this ground as holy ground. Upon this ground we would build a temple which will speak of thee to the entire community. As we prepare to break this ground, may we glorify thee in word, in spirit, and in truth. In the name of Jesus we pray.

THE LORD'S PRAYER

HYMN: "We Would Be Building"

We would be building;
temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can raise the broken stone
And hearts creative bridge the human rift;
We would be building, Master, let thy plan
Reveal the life that God would give to man.

Teach us to build upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth mock,
Th'unfailing purpose of our noblest creed;
Teach us to build, O Master, lend us sight
To see the towers gleaming in the light.

Oh keep us building, Master, may our hands
Ne'er falter when the dream is in our hearts
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with thee, O grant enduring worth
Until the heavenly Kingdom comes on earth. Amen.

CLOSING PRAYER: Our Father, as a city that is set on a hill cannot be hid, so we pray that this sanctuary which we shall erect here on this hill shall bear testimony to that fact that Christ is a living reality and that he is still the light of the world.

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May its beauty and its churchly appearance say to those who pass this way that a Christian congregation had faith in God to build to the glory of his Kingdom, and may we let our light so shine before men that they seeing these good works, glorify our Father who is in heaven.

As thy church is being constructed, we pray thy blessing on all the work men that no harm or injury may come to them. May all who labor on this building feel that it is a privilege to erect a temple for thy worship.

BENEDICTION: Now unto him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church and in Christ Jesus throughout all ages, world without end. Amen.

LITANY USED AT THE BURNING OF THE MORTGAGE*

MINISTER: How beautiful upon the mountain are the feet of him who bringeth good tidings, that publisheth peace; that bringeth good tidings of great joy; that publisheth salvation; that saith unto Zion, thy God reigneth. Eternal and everlasting Father in whose hands is the destiny of the peoples of the earth and in whose law is our peace.

CONGREGATION: Hear our prayers and grant us thy peace, O God.

MINISTER: We thank thee, O God of the nation for the brave pioneers who blazed trails through a trackless wilderness and led forward the westward march of an empire, and who from the mountain heights glimpsed the vision of a people—noble, free, and just—dwelling in a good and fruitful land.

CONGREGATION: Inspire us by their vision, we beseech thee, O God.

MINISTER: We thank thee, O God, for the courage and sacrifice of the founders of our own beloved church.

For men with a gun and Bible; for men with a hymnbook and an axe; for women with courage and bravery that marched step by step with their husbands.

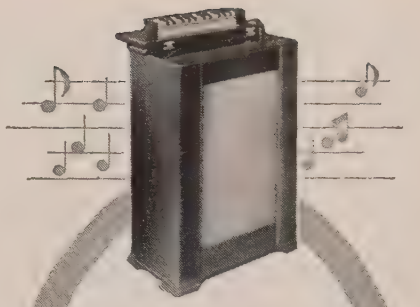
For the original eight families who were charter members of our church: Joseph Reeder, Annie Reeder, Jonathon Tichenor, Isaac Morris, Daniel Kitchell, Jacob Reeder, Samuel Sering, Sarah Sering, and for their children's children. And for those, who after 166 years are still carrying on the faith and the tradition of their fathers. (*Descendants please stand.*)

CONGREGATION: May we be worthy of such bravery, courage and sacrifice.

MINISTER: We are grateful for the

(turn to page 82)

*Used by the Pleasant Ridge Presbyterian Church, Cincinnati, Ohio. The program was written and arranged by Clyde O. York and Benjamin F. Judd, ministers of the church.



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HOW IT ALL STARTED

Lawrence E. Voss

Here is the chronicle of a new church. First the vision, then the ground work, the survey, calling, the first service and finally the organization.

One afternoon after a busy teaching a class of sixth graders in the Paris Township Hall, a district to the south of Grand Rapids, Michigan, I was watching the busy traffic along Kalamazoo Avenue directly in front of me. To the east and across the busy arterial, a swarm of workmen were busy erecting a row of new ranch-style houses. I saw passing by me truck-loads of construction material, lumber, tools, machinery and ready mix concrete. In the distance could be heard the roar of tractors and bulldozers tearing up the ground for a new platt of houses. I remembered reading in the paper that Paris Township had again awarded permits for the building of a dozen new homes in the area.

I was teaching boys and girls in the Bowen School District, a district which a year ago had erected a new $150,000 school and had just voted to issue bonds for another $200,000 to build eight additional class rooms and gymnasium in addition to a feeder school in one corner of the district. The school census had shot up from 50 pupils in a two year period to over 400. The school district had had the greatest increase of pupils in comparison with all other school districts in the county. I was teaching in the township hall because there was no room for my class in the school building. A new shopping center had grown up almost overnight in the community. Industry was beginning to move into the area.

I became suddenly aware that I was seeing the growth of one of the fastest rising suburban communities in Kent County. The idea began forming in my mind that this community would be an excellent place for a new Congregational church. I had not noticed any new churches being built or even organized in the community with the exception of a Christian Reformed congregation. I was a Congregational minister without a church and the thought popped into my mind, "why not start a new church here?"

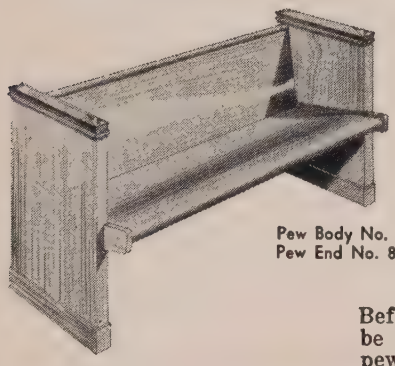
Then came the doubts, the inner feeling of helplessness in face of insurmountable difficulties. Where would such a church find a temporary meeting site? Who would assist with the task of surveying the community and make a religious census? What support could I secure for such a venture? Could comity approval be secured from the Council of Churches? Could I with my limited experience with such matters find the resources to move in the direction of my dreams?

Just about a year from that moment I surveyed the growth of the community from the vantage point of the Paris Township Hall. A new Congregational Church had been organized in the township. It had been meeting regularly in the township hall where a year before I had been teaching a class of sixth graders. I preached at the first worship service of the new congregation September 2, 1956. The first communion was celebrated on World Wide Communion Sunday. We used catsup cups for that first communion service. Even catsup cups make fitting receptacles of the holy communion when the spirit of God is present and his word is rightly preached to a believing congregation. We were truly gathered together in Christian fellowship seeking at the Lord's table inspiration and God's will for ourselves and for the future of the new church, just newly formed. It was a memorable event in all our lives.

How was this accomplished? How does an idea become clothed with reality? How does the spirit of God move in the midst of his Kingdom building enterprises? What happens to individuals engaged in such a process?

Laying the Ground Work

Fortunately, I was a member of the Advisory Board of the Grand Rapids Association of Congregational Churches. I approached this board with my idea of a new church in the community and suggested the possiblity of a survey to determine the constituency and the interest in a new church. The suggestion was unani-



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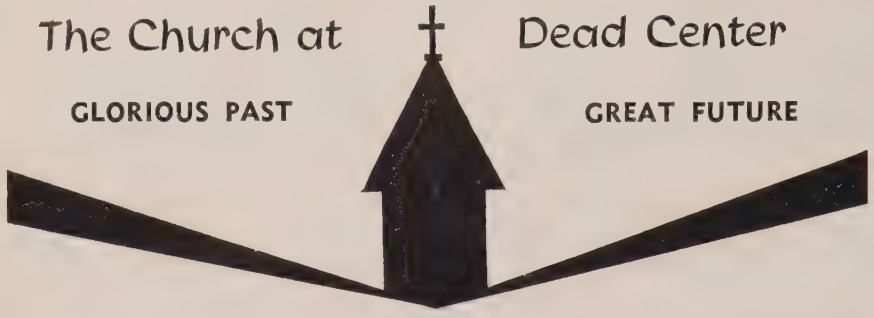

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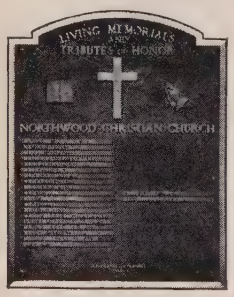

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mously approved and as so frequently happens in committee meetings, the one making the suggestion is awarded the job of doing it. I was selected the chairman of a committee to organize the survey. A good committee of laymen and ministers laid the ground work for the survey.

The Survey

A dinner served at the East Congregational Church for the survey teams "kicked off" the survey in splendid fashion. One hundred laypeople and ministers from ten cooperating Congregational churches provided the man power. Survey cards were issued, the areas of each team's survey responsibility blocked out, procedures outlined and off the group went to make the house to house calls. Each team captain reported back to the South Congregational church by the following Monday and returned their survey cards. All reported excellent experiences and reception (with the exception of one lady who was bitten by a dog in making her calls!) Then began the process of tabulating the results of the survey and projecting future possibilities of a new church in the area.

The survey showed that out of 600 families responding to the caller, 244 families were members of, or preferred affiliation with one of the major liberal denominations such as Congregational, Methodist, Presbyterian etc. A large percentage of families were members of the Christian Reformed churches. 72 families were members of, or preferred Congregational affiliation. A total of 96 families of all denominations expressed an interest in a new liberal Protestant church in the community and would attend or send their children to Sunday school.

Calling

What was the next step? Summer had set in and there was an apparent feeling in the committee that nothing much could be done until the fall. However, with the information gained from the survey cards and with a prayer in my heart I set forth on an individual calling campaign in the community. The people who expressed the strongest interest in a new church were the principal target of my first calls. Bernard Passage, one of the first men I visited concerning the project, responded with an eager, ". . . this is just what we have been looking for. We are members of Second Congregational Church, but it is way across town, too far for our family to attend regularly. We need a church near by for our family. Let's get going!" It was in his home that a meeting date for people interested in the project was set, and the school secured for the meeting place. My calling thereafter had a purpose. Wherever I secured an enthusiastic response, that family was given a list of five other families to call upon and encouraged to attend the discussion of possible plans for a new Congregational Church in the community.

Ken Keeton was one of the men I approached about starting a new church in the community. He became so interested that he remarked, "If you get a new church started in Paris township, I'll give you a check for $100 toward the new church". Ken, though he didn't know it at the time, became from that moment a new worker in establishing a Congregational church. Ken is now a member of the steering committee which organized the church. A newly adopted baby girl in his home was one of the first children to be baptized in the new church.

The First Meeting

The first meeting of interested families attracted about thirty people. They had very little idea of what was to happen and my knees were shaking as I began to realize the implication of what might happen. The question of comity was one among many which were asked. The advisory board of the Association had already requested comity from the Grand Rapids-Kent Council of Churches. This group sought to strengthen this request by writing a similar statement indicating the interest of a group of people in the community for a Congregational Church. This resolution was sent to the chairman of the comity committee with the signatures of thirty people on it.

The Steering Committee

Robert Bowles, an insurance adjuster commented, "From our conversation tonight I feel that we know too little about how to organize a new church. I sense a growing interest in such a church and I am eager that there be a neighborhood church to which I and my family can go. I suggest we select a steering committee to gather information, give guidance and perhaps secure a temporary site for church services." This suggestion was unanimously approved. A steering committee was selected, which included Mr. and Mrs. Bernard Passage, Ken Keeton, Mr. and Mrs. Robert Bowles, Mr. and Mrs. Jupstrom, Glen Mapes, Mr. and Mrs. Robert Nielson.

The steering committee met regularly through the heat of the summer months and labored long hours over organization procedure, comity agreements and the securing of a temporary meeting site for worship services. Moments of discouragement came as it became increasingly apparent that no sites were available for church services of worship. The schools would not rent their facilities. A chapel on the county farm in the community was considered and rejected. We talked about purchasing a quonset hut. Even the possibility of renting a store was explored. However, as luck would have it, or perhaps it was the will of God, a series of circumstances suddenly opened up the Paris township hall for the use of the group on Sundays. Bernard Passage finally negotiated the rental of the building and with real elation in his voice called me, "Let's roll, Larry, I've gotten the use of the township hall!"

Another meeting was immediately called by the committee to consider the new developments. All interested families were contacted by mail and by telephone. That meeting reached an all time low in attendance. Only six people showed up for it. Six people seemed to be all we had left of the original enthusiastic group. We were ready to drop the idea right then and there. Again it seemed that the spirit of God was not to be thwarted, for Bob Nielson said, "Well, we have a place for church services and we have the minister, why not take a chance, announce a church service and see who will attend."

The First Service

I preached at that first church service in the township hall on September 2, 1956. To those of us who had labored toward this event, it was a blessed sight to see one car after another pull up and deposit what we thought were a hundred families at the door. Of course about twenty families came. We had forty adults for church and twenty children in the first Sunday School.

It was an occasion of "firsts". Members

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of the committee were the first Sunday School teachers, deacons, ushers and janitors. An altar borrowed from the Methodist Community Center was our first worship center. Hymn books from the East Congregational Church were the first hymn-books. The lectern was a music stand. The topic of the first sermon was, "The Nature of the Christian Church". The first offering was not enough to pay for the rental of the building and the piano, but every penny was gratefully and appreciatively received.

A meeting was called following the church service. I called the meeting to order and then resigned as chairman of the temporary steering committee. A new chairman was selected and a new committee formed to carry on the task of speaking for the new group and organizing the church. We were proud to have in our group the Smiths, who had just experienced a similar project of organization of a Congregation Church near Detroit. They proved to be of invaluable assistance in guiding the group. By unanimous vote of the group, it was greed that a new church be formed and that church services as well as Sunday School be announced for the following Sunday. The intentions of the group were also to be conveyed to the Advisory Board of the Association of Congregational Churches. A prayer of humble appreciation and benediction concluded the business meeting.

An Active Congregation

This is how it all started. The new fellowship in Christ is now recognized as an active congregation in the Michigan Conference. An option on six acres of choice land has been secured for the new church. New hymnbooks and a mimeograph have been purchased with the financial assistance of the Advisory board. A new lectern has been constructed by a member of the group. Curtains of beautiful pastel colors adorn the front wall of the temporary sanctuary. Red strips of rug donated by a member of the church run the entire length of the aisle and across the front. Ushers with boutonnieres greet people at the door. Don Mack, a soloist, has assumed the responsibility of directing the music for the church. A cherubs choir under his direction sang on Christmas Sunday. Each Sunday new faces appear in the congregation. A brown table cloth, a desk, bronzed candle sticks and a cross, lovingly made by a member of the new congregation make up the worship center. I am not the pastor of the new congregation. The selection of a pastor is still a decision the group must make.

I have learned much from this experience. I was aware at first of a negative reaction. A pioneering venture such as this one seemed to attract a certain amount of resistance. I sensed this resistance and even resentment in the hearts of some clergy and laymen alike. This was something new. I imagine that there was some feeling of aloofness created by the newness of the idea. No one likes to ride a horse which hasn't been broken for riding yet. Perhaps some clergymen were fearful of losing some members of their congregation to the new church. Then there seemed to be a lack of information as to the procedure in organizing a church. This procedure had to be uncovered and mostly experienced.

There is a certain challenge that comes to one in an experience such as this. The response to this challenge is one of boldness and a persistent faith in its ultimate success. People sense this when they experience leadership into a challenging adventure. They will follow the leadership of a minister when they recognize his spiritual committment and respect the quality of his leadership. People were attracted by the idea of something new, a new church, and responded in ways which I believe even surprised them. They were willing to accept the challenge and the responsibility involved, even the risks. This kind of response builds churches, and barriers have a way of melting away rather miraculously before the impact of this spirit. God's spirit works in mysterious ways. We have only to listen and respond in faith.

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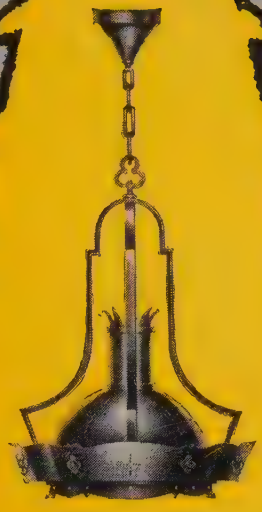

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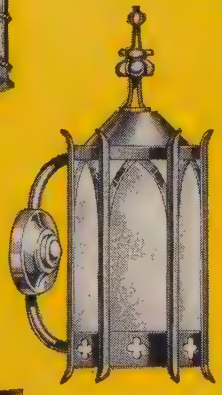

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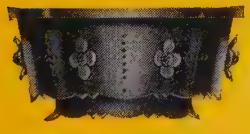

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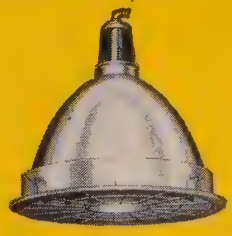

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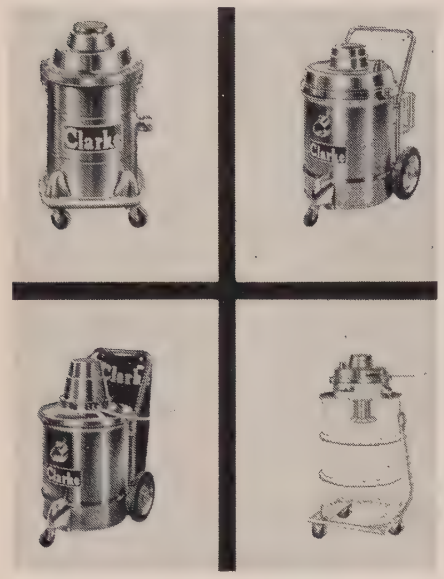
NEW PRODUCTS

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 59, tear off, and mail, Don't forget to fill out the space for your name, address, and church.



WET-DRY VACUUM CLEANERS

A complete new line of wet-dry vacuum cleaners has been introduced by the Clarke Sanding Machine Company. The line includes units ranging from one-half hp through a one-and-a-half hp. New features include a stainless steel tank, polished aluminum head, a feather touch push-push switch and easy coupling of hoses. A descriptive bulletin is available.

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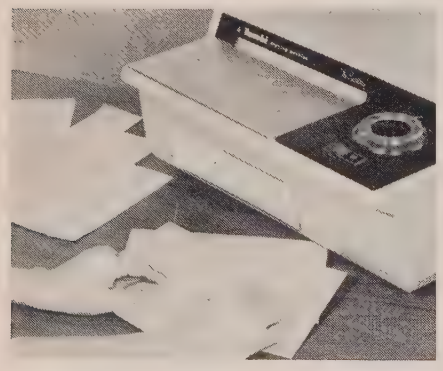

GUMMED COPY PAPER

A new gummed and perforated "Thermo-fax" copy paper on which master address lists can be automatically copied to make mailing labels has been announced by the Minnesota Mining and Manufacturing Co. The new buff colored paper makes errorless dry copies ready for immediate use.

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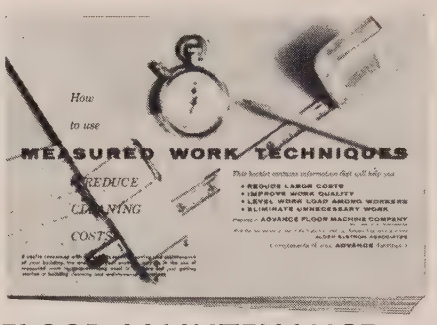

FLOOR MAINTENANCE BOOKLET

A new blooklet "How to Use Measured Work Techniques to Reduce Cleaning Costs" has been published by the Advance Floor Machine Company.

Circle No. 10573 on card insert

The complete line of Church Candles and Accessories

CANDLE AND ACCESSORIES CATALOG

A catalog of candles and supplies for protestant church use has been published by the Emkay Candle Company.

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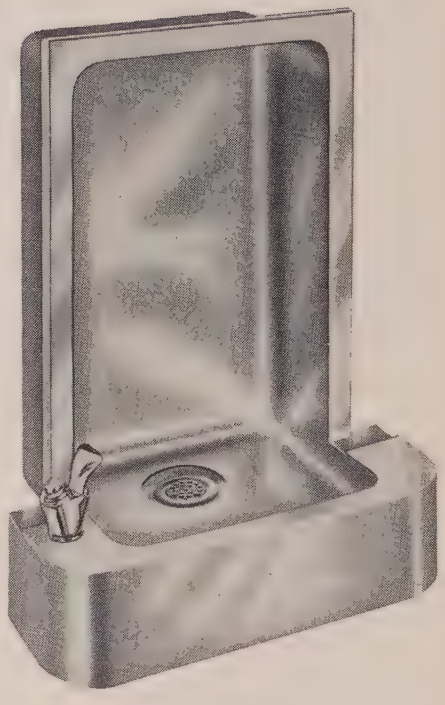

STAINLESS STEEL DRINKING FOUNTAIN

The Just Manufacturing Company has announced the production of a new semi-recessed stainless steel drinking fountain with coved corners and with the bubbler mounted above the spill line to conform to the latest sanitary codes.

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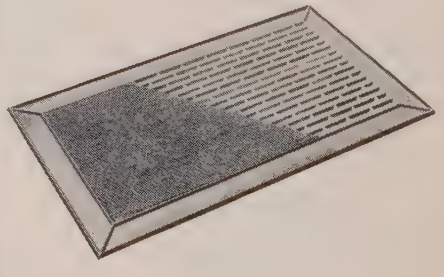

DOOR MAT

A new door mat, the "Half-'n-half", has been introduced by the Bearfoot Airway Corporation. A portion is a multi grid rubber mat, and another is cemented mildew-proof carpet.

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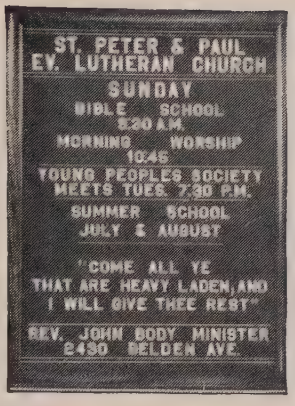
for CHURCHES



OUTDOOR BULLETIN BOARD

A. C. Davenport and Son, Inc. are offering bulletin boards in the medium range budget designed for wall or lawn mounting. Both horizontal and vertical styles are available in heavy gauge metal cabinets with locking glass doors and illumination if desired. The plywood changeable letter panel is removable for easy inside change.

Circle No. 10577 on card insert

PLEXIGLAS TOWER CLOCK

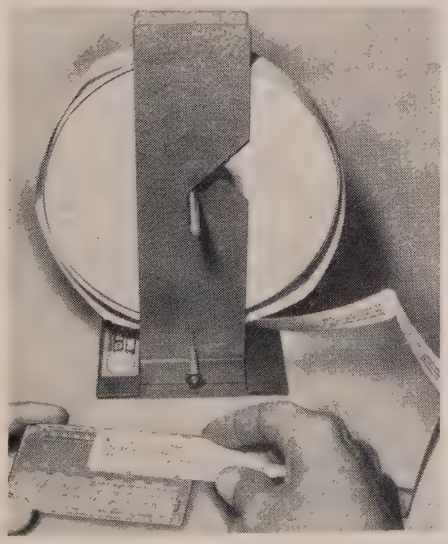
Plexiglas acrylic plastic is the material out of which faces, hands and numerals are made in a new clock by Pollard Plastics. The clock is said to be 1/10 of the weight of a conventional clock of similar size, thus easing erecting costs and facilitating maintenance. The excellent light diffusing quality of Plexiglas imparts exceptional legibility.

Circle No. 10579 on card insert

PULPIT OR LECTERN LIGHT

A new light "Lectern-Light" is being offered by the Faries Lamp Division of General Lamps Manufacturing Corporation. It is made to fit all sizes and styles of lecterns without leakage of light. The reflector is adjustable and a green panel prevents glare.

Circle No. 105712 on card insert



ADDRESSOGRAPH INDEX CARD ROLLS

An improvement in the Quik-cards which are the paper index cards used in Addressograph frames, has been announced by the Addressing Machine Company of California. They are now available in continuous perforated strip form.

Circle No. 10578 on card insert

FILM CARE BOOKLET

A new free publication has been issued by Eastman Kodak Company giving instructions on the care and storage of film.

Circle No. 105710 on card insert

TIMBER CONSTRUCTION BROCHURE

A new brochure, called "Churches of Beauty and Economy with Engineered Timber Construction," has been issued by Timber Structures, Inc., manufacturers of glued laminated arches, beams and trusses. Photos of churches together with specifications and designing factors are included.

Circle No. 105711 on card insert

FOLDING LEGS

The "Lock-a-matic", a new folding leg for tables, designed to give the maximum in leg room has been introduced by the Belson Manufacturing Company. It is furnished in coppertone enamel and has plastic glides to protect floor.

Circle No. 105713 on card insert

Rector's Election Was Invalid

Arthur L. H. Street

The legal aspects of the well-known Melish case in Brooklyn, New York

That the congregation had approved action by the vestry of a Protestant Episcopal church in New York in electing a new rector did not preclude an assistant minister who had continued to act on termination of a former rectorship from challenging the validity of the election. The election was void because not made on a vote of a majority of the whole vestry membership.

The decision reached by the New York Supreme Court for Kings County, on the opinion of its Official Referee, involved an interpretation of provisions of the New York Religious Corporations Law and a canon of the Protestant Episcopal Church concerning vestry quorums.

The opinion, although dealing specially with that denomination, affords general interest because of its discussion of the relative powers of the state and a church to determine how a minister shall be elected to serve a particular congregation. (Church of the Holy Trinity v. Melish, 155 N. Y. Supp. 2d 792.)

Section 42 of the Religious Corporations Law defines what constitutes a quorum of Episcopal vestrymen. A general canon of the church provides that "Except as provided by the law of the State or of the Diocese, the Vestry shall be the agents . . . of the Parish *in all matters concerning its corporate property and the relations of the Parish to its clergy.*

There was no diocesan canon declaring who or what numbers shall constitute a quorum at a Vestry meeting called to elect a Rector. So, the Court decided that the church had adopted the requirement made by state law; that state law required the presence of one more than a majority of the whole number of the vestry, in the absence of the rector, *a member of the vestry;* and that a vote of a majority of *the whole number of the vestrymen* (including the rector) was essential to a valid election. This election was void because there was no statutory quorum present. There being no rector there should have been another member in his stead to make up a quorum. A resolution by the congregation at a subsequent annual parish meeting approving the selection of the new rector was legally ineffectual.

Noteworthy passages in the opinion are as follows:

> Quotations from an opinion of the United States Supreme Court in case of Kedroff v. St. Nicholas Cathedral, 344 U. S. 94, 97, L. Ed. 120:
>
> Freedom to select the clergy, when no improper methods of

Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor, to nationally circulated trade and professional journals.

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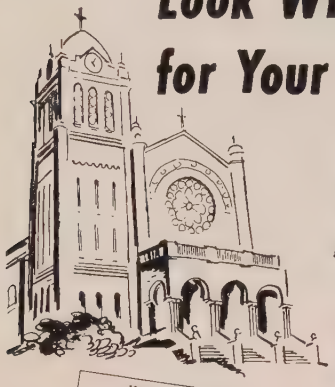

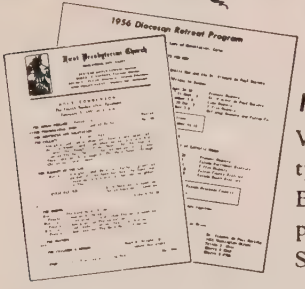

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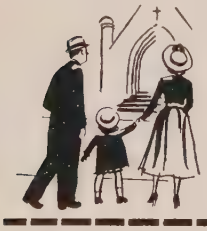

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choice are proven, we think must now be said to have federal constitutional protection as part of the free exercise of religion against state interference.

Ours is a government which by the 'law of its being' allows no statute, state or national, that prohibits the free exercise of religion. There are occasions when civil courts must draw lines between the responsibilities of church and state for the disposition or use of property. Even in those cases when the property right follows as an incident from decisions of the church custom or law in ecclesiastical issues, the church rule controls.

The social or political beliefs, or the associates of the defendant Melish, or the reasons of those who selected plaintiff Sidener rather than defendant Melish, or the reasons for the refusal of the defendant vestrymen to attend meetings are of no assistance and are irrelevant to the ascertainment of what was intended by the canons and statutes.

The canons of the general church provide that state law or diocesan law shall govern the number, mode of election and term of office of wardens and vestrymen and the qualifications of voters.

There is no interference by the state when statutes are enacted which the canons provide shall control.

The diocese has not adopted canons declaring who or what numbers shall compose a quorum at a meeting of a vestry called to elect a rector.

The powers and duties of wardens and vestrymen are not entirely concerned with things earthy. Things earthy are not excluded from the duties and powers of a rector. He must preside at all meetings. Some can deal with property and temporalities. He has the use and control of church property for this discharge of his functions and duties. General Canon 45. The statute grants to the vestry which does have duties and powers concerned with matters temporal and spiritual, power to elect a rector and fix the compensation which the rector agrees to accept.

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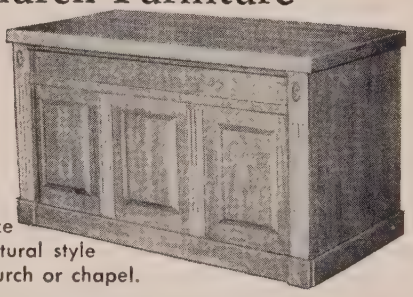

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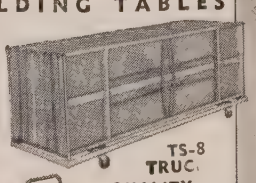

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NEW BOOKS

Theology

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK **by Albert C. Outler, Oxford University Press, 165 pages, $3.25.**

The author is professor of Theology at the Perkins School of Theology, Southern Methodist University. He is profoundly devoted to the concept of Christian unity and has been a member of a number of world conferences seeking to study and to promote it. The present volume originated as the Richard Lectures delivered at the University of Virginia. Dr. Outler is the author of another book, *Psychotherapy and the Christian Message* as well as editor and translator of *Confessions and Enchiridion of St. Augustine.*

This is an important book, for the author is aware that the modern ecumenical movement has reached a critical crossroads. As he observes clearly it may fail by the demands that full doctrinal agreement be found. On the other hand it may gain a new incentive if it stresses the primacy of the Christian community as a setting in which doctrinal agreement can most profitably be sought. The author begins his analysis by showing the kind of unity necessary for Christendom. He shows that our common history—the history of the witness of faithful men to God's redemptive love in Jesus Christ—stands over against our partisen histories and separate traditions. The central thesis which the author stresses throughout his lectures and especially in two chapters is that the Christian community is primary while Christian doctrines are explicative. He shows the ecumenical movement cannot afford to spend too much time with its organizational problems but must center all its efforts upon the unique tradition of the Christ event received and then transmitted from age to age by the Holy Spirit.

This is not just another book on church union. It is a thoughtful analysis addressed to educated Christians who are interested in unity but who have thus far not been deeply touched by ecumenical action.

W.L.L.

THE CIRCLE OF FAITH **by Marcus Bach, Hawthorn Books, Inc., 189 pages, $3.95.**

Dr. Bach has been associate director and professor of religion at the University of Iowa's famous interfaith School of Religion since 1942. He has written a number of books including *They Have Found A Faith, Report To Protestants, Dream Gate, Faith and My Friends, Strange Altars and The Will To Believe.*

This book has a very interesting approach to a very important question in religion. The author has traveled some 40,000 miles to interview five famous religious leaders—Therese Neumann, Shoghi Effendi, Helen Keller, Pope Pius XII, and Albert Schweitzer. In his search the author shows how these individuals interpreted Jesus and his teachings. Dr. Bach explores the whole problem of how so many different individuals accept Jesus Christ and yet in so many different ways have found such different practices and traditions about him. In Therese Neumann he finds sentiment and emotion of a dramatic type. Shoghi Effendi is symbolic of the prophet. This type of religious leader sends his converts on missionary journeys. Helen Keller found in Jesus a mystical presence. Like Swedenborg she can say: "Three things of the literal sense perish when the spiritual sense evolves: time, space and person." Pope Pius XII exemplifies the demand for authority. There is a uniformity of action and belief. This type of mind may be illustrated by a statement given by a Christian Scientist to the author: "Wherever I go our services are uniform and wherever I meet Scientists, they always think alike." Schweitzer is the mind of religion at work. Christianity is a partnership with God in daily dedication.

This is an interesting book. It is a book which will help people of all faiths to understand why so many people accept Jesus and yet live and worship in so many different ways. It should help people who feel confused about Christianity.

W.L.L.

The Church and Society

THE TWO CITIES: A STUDY OF GOD AND HUMAN POLITICS **by John A. Hutchison, Doubleday & Company, 190 pages. $3.50.**

The author of this volume is chairman of the Department of Religion at Columbia University. He has written and edited several books, including *Faith, Reason and Existence* which was published last year. The problem of church and state is not new but the author's approach to it is both modern and challenging. Dr. Hutchinson writes this book especially for two groups. The first group comprise those Christians who do not see with any clarity the relationships between their faith and social and political results from it. The second group are non-Christian groups who are very much interested in problems of human brotherhood but who do not have any religious basis for making decisions about it.

Most books discussing problems of church and state do not define some of the important political and religious terms. This book does. Dr. Hutchison defines very clearly what he means by "Christianity," "the Christian point of view," "politics," "ethics," "man," tradition of the church," "democracy," "world order" and other important words and phrases which can confuse the subject and problem. In eight chapters the author moves swiftly but clearly from definition of terms to discussions of sources of Christian faith, tradition, politics, and power politics in the world order. He shows how certain political systems have brought about serious conflicts in loyalties. Dr. Hutchison describes the kind of liberal democracy which will give not only an expression to man's rationality and freedom but also takes into account the egotism which seems an equally permanent part of human nature.

Since the basic values of Western democracy and faith in God are on trial all over the world today, this book is an excellent contribution toward an intelligent Christian approach to this problem of the relations of church to state.

W.L.L.

CATHOLICISM, PROTESTANTISM AND CAPITALISM **by Amintore Fanfani, Sheed & Ward, 217 pages, $3.00.**

"Catholics, so long as they held closely to the social teachings of the Church, could never act in favour of capitalism. . . . . Only unawares can Catholics truly conforming to their faith have favored the development of capitalism." These conclusions sum up the argument carefully set forth and documented by Amintore Fanfani, a former Premier of Italy and a leader of its Christian Democratic Party. The book is important therefore, not merely because of the light cast upon questions raised by such men as Troeltsch and Max Weber and also by the advocates of the contemporary "welfare state", but also as an aid to understanding political

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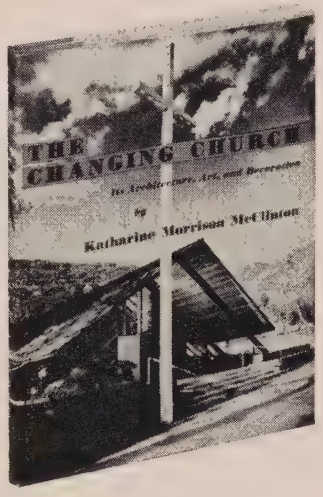
Foreword by Frederick Dunn, A.I.A.



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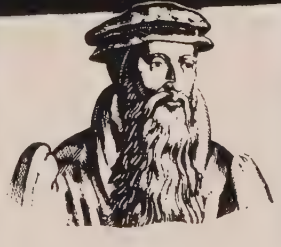

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developments in Italy and elsewhere where the Roman Catholic Christian Democratic movement is dominant.

Incidentally, he argues that Protestantism shared in this negative attitude toward capitalism, until the practical necessities of "casuistry" brought about a reversal. He acknowledges a similar casuistry in Roman thought, but finds it easier to justify.

As is often the case with Roman Catholic writers, there is a romantic feeling for the Medieval world that is rather blind to the realities of that era. For example, he bemoans the fact that under capitalism "by a subversion of ancient custom, the highest offices no longer fell to those summoned to them by law or custom", conveniently ignoring the fact that these laws and customs merely defended rights earlier grasped by the mailed fists of early-day gangsters. The book ends on the curious note that perhaps economic achievement depends upon whether the ruling classes are dolichocephalic or brachycephalic!

An American reader who knows both European and American forms of capitalism will understand Mr. Fanfani's argument best. It doesn't fit our American, post-Ford capitalism nearly as well. (The same criticism, incidentally, that must be made of the statements of the Amsterdam Assembly of the World Council of Churches.)

J.S.

DELINQUENCY: SICKNESS OR SIN? **by Richard V. McCann, Harper & Brothers, 179 pages, $3.00.**

This book is the result of the Andover Newton-Harvard Divinity School Seminar on Delinquency. It was undertaken to find who these delinquents are, what they are actually like, what their background is, and what they think of themselves. The study was conducted by Dr. McCann with his students from the two theological schools. To the reviewer it is clear that this study was not only well organized but it had its objectives clearly defined before setting out to find tentative answers to problems of juvenile delinquency.

The author begins his volume with a description of a day in juvenile court. He follows this introduction with a study of several cases and shows how Kathleen O'Leary who is 14 and is charged with slipping a cashmere sweater into her shopping bag meets her charge. Charles who is 16 is there too. He took a used car without the authorization of the owner. Richard, who is a year younger than Charles, is charged with larceny and with breaking-and-entering. The reader of this report can watch how the parents—if there are any—probation officers and sometimes clergymen search for a solution to each of these problems. We also see through the author's eyes the social conditions that foster delinquency. Dr. McCann clearly portrays the psychological factors involved

in these cases. One of the interesting parts of this book is the author's retelling of the parable of the prodigal son who is a Biblical "delinquent."

The conclusion of this study is clearly given by the author. The antisocial acts and attitude of the delinquent can be regarded as symptoms of an illness of the mind, personality, and spirit. The author believes that we must stop making the delinquent a target for our identification and projection and make him instead an object of our total concern. Delinquency cannot ever be completely eliminated. However, Dr. McCann believes with modern science much can be done by all—including the church—to prevent delinquency.

W.L.L.

Christian Ethics

THE CHRISTIAN ETHOS by Werner Elert, Translated by Carl J. Schindler, Muhlenberg Press, 451 pages, $6.00.

Werner Elert was one of the most important Lutheran theologians of this generation. As a teacher, then dean and finally president of the University of Erlangen, he won his fame through his "Outline of Christian Doctrine" which was translated in 1927 by Dr. Charles M. Jacobs. This volume is the only other work of his available in English. Its subtitle is "The Foundations of the Christian Way of Life."

The book is divided into three parts. Part one, consisting of four chapters covers such topics as the Creature, the Law of God, natural orders, and sin. The author arrives at the conclusion that human nature under the law is adjudged sinful. Part two analyzes ethos under grace. Ethics under the gospel or under grace begins with the recognition that Christ has become the friend of sinners. Thereby he wins power over them, and a renewal of God's creature takes place. While sinfulness under the law is frequently and readily demonstrable, the transformation is always an invisible miracle. We must ask now whether and in what manner the new being becomes an objective reality, if not biographically at least autobiographically. It becomes evident that the old and the new cannot be as readily differentiated in practice as in theory. A continuous struggle between old and new is waged within the Christian soul, and this conflict confirms the ethical theory of the two fold judgment of God. Part three presents in fourteen chapters the ethos of the community as objective ethics. Here the author holds that it is not only "the" Christian or "all" Christians who stand under the judgment of God but the Christian community, and this community is still something other than the sum total of all Christians. It is for the Lutheran the differentiation between the ethos of the church as a community and the ethos of the individual Christian. The reviewer might call it a church-centered ethos which defines individual behavior.

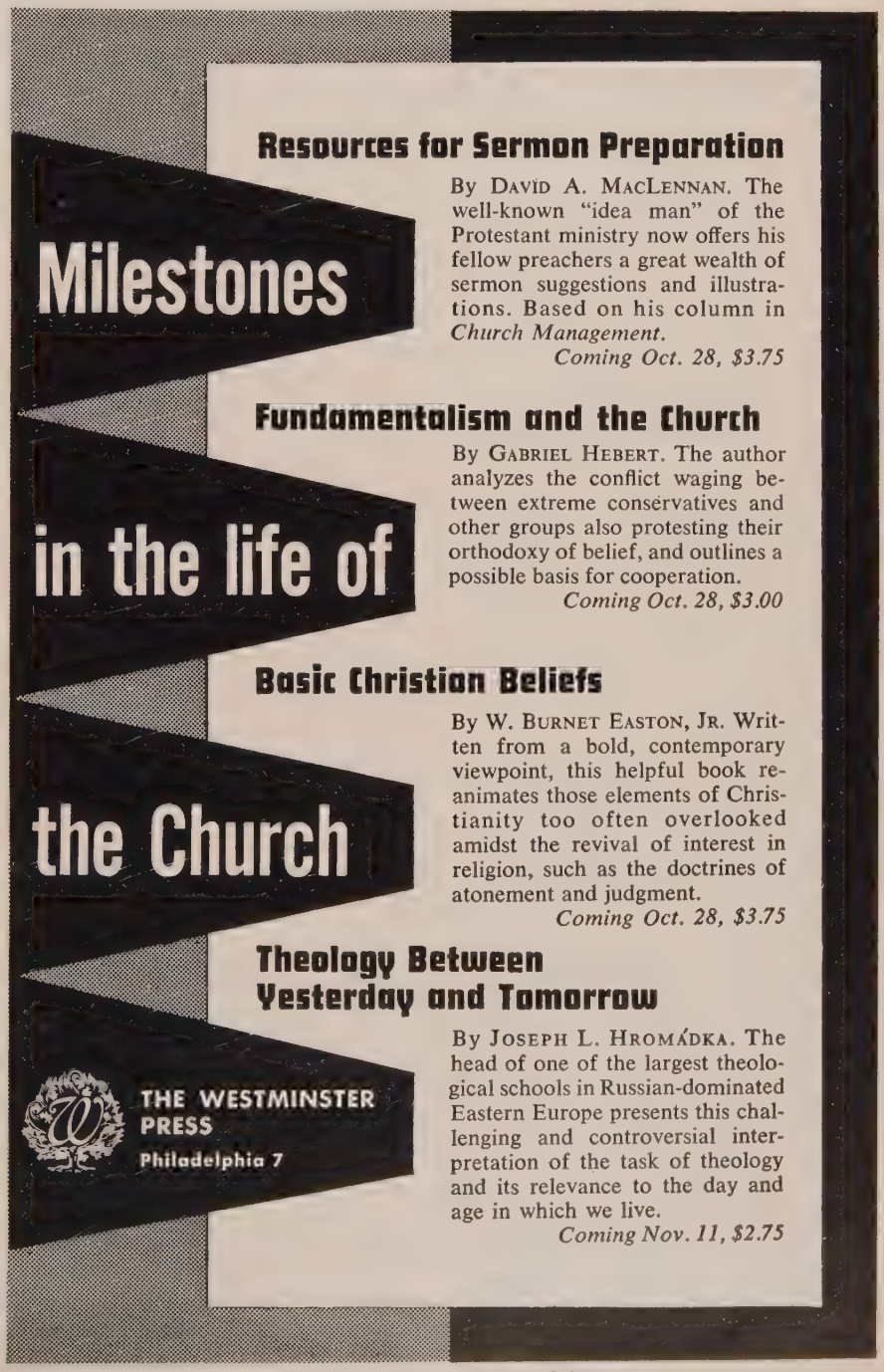
This volume is an inclusive and thorough study of the Lutheran view of human relationships. Several portions of the book deal with interesting and important phases of life such as marriage, divorce, vocations, citizenship and economic change.

W.L.L.

CHRISTIAN PERSONAL ETHICS by Carl F. H. Henry, William B. Eerdmans, 615 pages, $6.95.

A thorough study of personal ethics from a conservative and evangelical standpoint has probably been long overdue. This scholarly volume should help to fill this need. Regardless of whether one agrees with the theology of the writer, this is a rewarding treatise, not only for its incisive criticisms of secular moral theories but also for its constructive and positive exposition of a distinctively Christian ethic.

This volume is divided into two main sections. The first deals with speculative philosophy and the moral quest. Here are some trenchant criticisms of naturalistic, idealistic and existential ethics. The various forms of elemental and systematic naturalism are discussed. Types of political and religious naturalism are likewise weighed and found wanting. The author holds that naturalism leads to the animalization of life. Classical expressions of idealism are analyzed. The chief deficiency of idealistic ethics, in the opinion of this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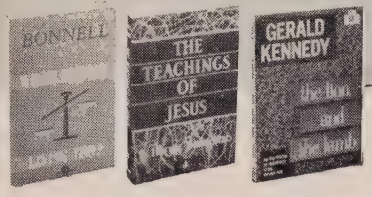

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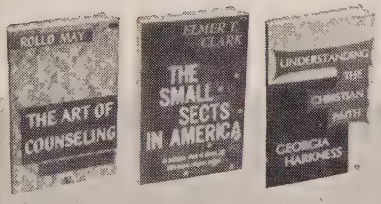

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author, is to be found in the tendency to the deification of the moral life. The ethical perspectives of existentialists like Kierkegaard, Barth and Brunner are criticized on the ground that these thinkers respect a propositional revelation, deny a rational basis for theology and ethics, and by-pass an authoritatively inspired Scripture.

The second section of this work is entitled "Christianity and the Moral Revelation: The Redemption of the Moral life," and comprises about three-fourths of the volume. It is difficult to do justice to this portion of the book in the compass of a brief review. The author sets forth a revelational ethic which is in a state of tension with naturalistic and idealistic ethics because both of the latter are regarded as conceived in sin. "Christian ethics is the ethic of revealed religion" and is contrasted with all forms of secular ethics. "Genuine ethics is theonomous, the good is God-formulated." Love is the distinctive feature of Christian ethics.

There is an excellent chapter which deals critically with the major interpretations of the Sermon on the Mount. Others are concerned with such themes as "The Law and the Gospel," "Christian Ethics as Predicated on the Atonement," "Jesus as the Ideal of Christian Ethics," and "New Testament Principles of Conduct." The New Testament ethic is described as redemptive and eschatologically conditioned. Any mythical interpretation of the eschatological element in the New Testament is vigorously rejected.

While some may feel that the author has not subjected the presuppositions of his own moral philosophy to the same rigorous criticism which has characterized his analyses of secular ethics, this is a valuable work. Dr. Henry has been Professor of Systematic Theology and Christian Philosophy at Fuller Theological Seminary and is now editor of "Christianity Today."

J.C.P.

The Bible

BIBLICAL ARCHEOLOGY by G. Ernest Wright, The Westminster Press, 288 pages, $15.00.

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Biblical Archeologist, that he founded. This book will serve to anchor his reputation even more firmly.

There is an interesting introductory chapter, indicating how recent archeological investigation has affected our knowledge of the Bible, which need contemporary evidence to demonstrate its authenticity. The discovery of the Dead Sea Scrolls (discussed in this book quite adequately) illustrates how very new much of this archeological material is and how privileged we are to be able to benefit from it.

However, we cannot benefit from this treasure of information unless we know what it contains. That is why pastors and teachers will want to study this volume carefully. It will greatly enrich their sermons and lessons, by providing the "setting in life" of Biblical events.

The remaining chapters proceed historically. They describe, chronologically, the light cast upon the Scriptures from the time of the patriarchs to the period of the infant church's vigorous thrust into its pagan environment. This approach makes for ease in locating relevant material that bears upon a particular period that is being studied.

My own copy now has a few question marks in its margins, where it seems to me that the author's conclusions have been determined by other than archeological considerations or where they differ from those of other competent scholars. Such things are inevitable in a book that covers a field as large as this. But it in no way detracts from the genuinely "monumental" character of this book.

It is a "must" for every pastoral and congregational library.

J.S.

THE GOSPELS: THEIR ORIGIN AND GROWTH by Frederick C. Grant, Harper & Brothers, 216 pages, $3.75.

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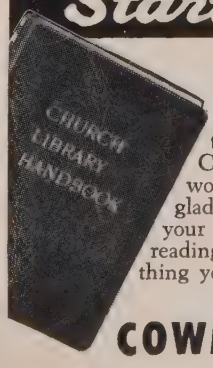

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It goes without saying that this is a definitive book on the gospels for all ministers, and should be in church libraries, where teachers and study group leaders will find it the clearest study of its kind.

H.W.F.

THE ESSENES AND CHRISTIANITY: AN INTERPRETATION OF THE DEAD SEA SCROLLS by **Duncan Howlett, Harper & Brothers, 217 pages, $3.50.**

The discovery of the Dead Sea Scrolls in 1947 brought forth for some time a controvesy concerning the uniqueness of the Christian faith. The Teacher of Righteousness as the Essenes knew him raised questions about his relationship to Jesus of Nazareth. Now after a decade of study and discussion a book is now needed to bring together what scholarship concludes about the importance of these scrolls for our Christian faith. Dr. Howlett, who is minister of the First Church of Boston (Unitarian) has written such a study.

After many years of debate the great question raised by the discovery of the Dead Sea Scrolls has to do with the fundamental relationship between dogma and fact: between faith and history. Dr. Howlett begins his study with a statement concerning a description of what the Dead Sea Scrolls are. He then outlines the development of the Essenes as a sect. He shows how the movement has its roots in one of the ancient and one of the high traditions of a great people. He also shows how the figure of the Teacher of Righteousness was an important individual in the development of the Essenes. Using the translations of Millar Burrows, the author illustrates not only who the Teacher of Righteousness was but also how the Wicked Priest became his antagonist. Perhaps the most important part of this book is the author's discussion of John the Baptist, the similarities and the differences between Jesus and the Essenes and the relationship of the Essenes to the Early Church beliefs and practices.

This is a timely book with a scholarly yet clear summary of a very important subject. The author answers as far as possible many questions raised by these scrolls. The Christian faith, he concludes, can be strengthened when we with open minds study this great discovery.

W.L.L.

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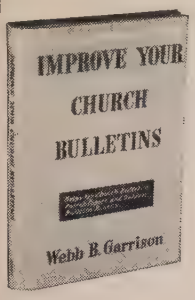

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monism that is as well-informed, as carefully documented and as evangelically critical as this little book. Dr. Arbaugh established his competence to write on this subject with his doctoral dissertation, published by the University of Chicago Press under the title "Revelation in Mormonism."

Non-Mormons—and quite possibly members of this cult also—will find the two chapters that outline the early years of this religion's life and its curious theology ("The Romance of the Gods") very helpful. More devastating are the two chapters that follow. "The Bibles Disagree" places passages from Mormon literature in parallel columns with relevant sections of the Scriptures of the Christian church. And "Slips of Pen and Tongue" uses the same technique to reveal the inaccuracies of the "divinely inspired" prophetic documents of the Latter-Day Saints. The following section answers pointedly the stereotyped challenges that Mormon proselyters are accustomed to hurl at unprepared listeners. The final chapter is entitled "What the Gospel Offers" and gives excellent suggestions (colored by the author's Lutheranism, certainly) of the best evangelistic approach that can be made to members of this religious body.

If there are Mormons in your neighborhood, you should have a copy of this book for yourself and one for your church library.

J.S.

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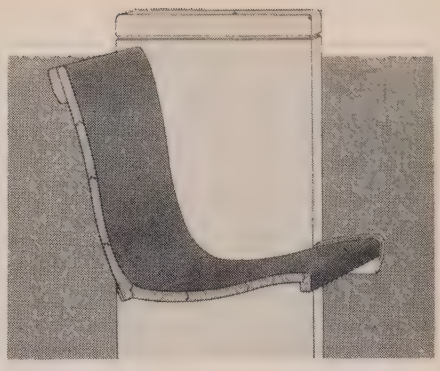

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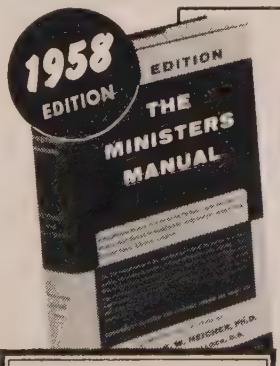

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EVANGELISM IN A CHANGING AMERICA by Jesse M. Bader, The Bethany Press, 192 pages, $3.00.

These three books walk in the pathway of evangelism. Mr. Hoffman takes you on a trip through the evangelistic history of America, dealing specifically with the revival periods. He uses the method of biography and gives an insight into the lives and message of Jonathan Edwards, George Whitfield, Charles G. Finney, Dwight L. Moody, Reuben A. Torrey, Billy Sunday and others. You should know of the contributions of these men to the life of the American church.

Evangelism in a Changing America and *Evangelism through the Local Church* parallel each other very closely. Their emphasis is on pastoral evangelism, lay evangelism and visitation evangelism rather than the revival, though mass evangelism does have space in each of the books. Ministers planning programs of evangelism will find good generalizations in these books but both lack a concrete listing of campaign techniques. I suspect that in both instances we have here the publication of platform lectures rather than a syllabus prepared for action.

W.H.L.

Preachers and Preaching

THE WORTH OF A MAN by Arnold H. Lowe, Harper & Brothers, 184 pages, $3.00.

Minister of Westminster Presbyterian Church, Minneapolis, Dr. Lowe has already had published four other volumes of sermons, all of which, like this one, touch the emotional needs of his congregation. He has been called one of the finest of the "inspirational" school of preachers. He is not a peace-of-mind preacher, nor a do-it-yourself counselor. He is deeply Christian in his understanding of comfort, and he is most sound in his application of psychological techniques (most of which he mentions outside of technical garbling). For his preaching is founded on liberal theology, an understanding of human nature, and a warm affection for his congregation. No wonder they flock to hear him preach, and thousands of others beyond his parish seek out his books.

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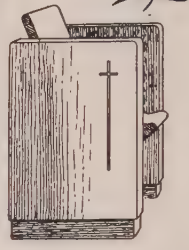

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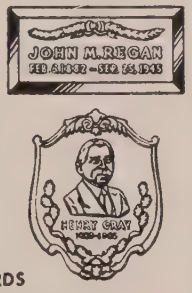

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something of the variety of his sermons. Perhaps the finest comment to make about his style and language comes from one this reviewer heard one time: "I enjoyed it. I could understand every word of it!" He begins where his people are, and takes them on to where he thinks they should go. H.W.F.

THE GROWING EDGE by Howard Thurman, Harper & Brothers, 181 pages, $3.00.

For the first time Dr. Thurman has published a volume of sermons and addresses, which are subtitled "sermons in worship patterns". Preached in Marsh Chapel at Boston University, where he is professor of spiritual disciplines and college chaplain, or in the Church for the Fellowship of All Peoples in San Francisco, where he served so long as pastor, these twenty-four sermons are distinctive to say the least.

Dr. Thurman has created a mood for worship that is unusual. People are asked to sit in silence with directed meditations handed to them, this silence to continue about thirty minutes before the formal acts of worship. In this volume the meditations and readings used before the formal service are given preceding each sermon. If read slowly, and used as meditations for a period of extended time before one reads the printed sermon, the meditations and their corresponding readings and sermons find fulfillment.

The sermons are in six groupings: on the attributes of the love of God, on loving one's enemy, on prayer, on peace, and the Christian character, and occasional sermons especially for festivals. Each one is brief, reading just like the spoken word (most of them came from actual recordings), and stimulating to thought, feeling, and willing. In that sense they are indeed evocative, which few spoken or printed sermons are.

He is a profound teacher of things spiritual, so that he truly begins at "the growing edge" of his hearers or readers, and takes them along the path to spiritual maturity. He begins with an apt and provocative statement or illustration, makes his point most sharp, then moves along only so far, leaving the hearer to go on further as he will. This is true spiritual teaching—or any kind, for that matter. H.W.F.

VARIETY IN YOUR PREACHING by Lloyd M. Perry and Faris D. Whitesell, Fleming H. Revell, 219 pages, $2.50.

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introductions and conclusions, methods of presentation, and the preaching program itself. Wide use is made of the practices of numerous masters of the pulpit and there are good bibliographies with each chapter.

S.L.

Church Building

THE MODERN CHURCH by Edward D. Mills, F. W. Dodge Corporation, 188 pages, $9.75.

RELIGIOUS BUILDINGS FOR TODAY edited by John Knox Shear, F. W. Dodge Corporation, 188 pages, $7.50.

THE CHANGING CHURCH by Katherine Morrison McClinton, Morehouse Gorham Company, 144 pages, $7.50.

PLANNING BETTER CHURCH BUILDINGS by W. A. Harrell, Convention Press, 133 pages, $2.50.

The first of these four books given to church building and architecture comes to us from England. It gives a composite picture of churches in many lands. The pictures used are many and helpful. The book also contains considerable building data and deals with materials and costs. Costs, however, are given in English coinage, and the values are not too relevant to American readers. It is sufficient to say that English church builders are also in the web of inflation. The book will be valuable to the student of church building who wishes to extend his vision overseas.

Religious Buildings for Today has been compiled by the editor of *The Architectural Record* which has consistently given space to the church building boom of our area. It shows the best of American churches and has interpretative articles by authorities. These include Marvin Halver-

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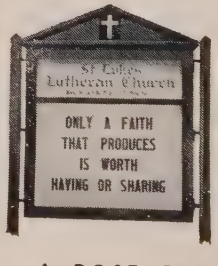

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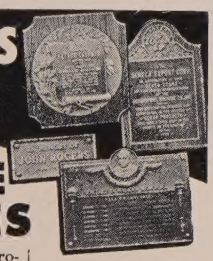

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son, Otto Spaeth, Percival Goodman, Maurice Lavanoux, Basil Spence, C. Harry Atkinson, and others.

The book gives authentic information regarding both the theological and architectural bases of good church building. The principles expressed are fortified by illustrations of existing, and mostly new, structures. The authorities used come from the Jewish, Protestant, and Catholic faiths; church architecture is an ecumenical thing.

The delightful book, *"The Changing Church"*, specializes in the fine arts of church building, the architecture, the use of color, church decoration, the place of art, the chancel furnishings, the windows, the use of metals in worship and so on. The author is well qualified for the study. Some of her best known volumes have dealt with home decoration, period furniture and things in that field. Two have been in the church field. They are *Good Housekeeping in the Church* and *Flower Arrangement in the Church* both published by the same publishing house.

Mrs. McClinton has travelled much and observed carefully. With the help of pictures she takes the reader on a tour of new ideas in church construction and church furnishings. She gives little space to engineering problems, which will disappoint some architects and her discussion of the educational rooms is too brief to satisfy readers in the field of religious education.

It is a volume for the aesthetically minded who wish confirmation of their hope that the new churches of the world are not deserting the historic beauty of the churches of Christ.

Planning Better Church Buildings by Will Harrell, secretary of the Church Architectural Department of the Southern Baptist Convention, is one hundred percent practical. Others may argue for this philosophy or that; Mr. Harrell tells how to plan, finance, and erect the new church building. "Too simple," you say. I wonder. It requires considerable skill to do what he has done in this book. The Southern Baptists are a strong group and do not hesitate to express their convictions even in the case of church architects. The emphasis on the center pulpit, the use of the term "auditorium" run contrary to the thought of much of Protestantism. On the other hand he insists that the department in the church school is the unit and good instruction requires that the departments meet in their own rooms as is emphasized by most others.

This reviewer has one complaint about this book as well as some others which have appeared in the area of church building. Why will an author labor to make a good book and then let it be published without an index? Why will a publishing house agree to publication without an index? Nothing improves saleability of a volume as much as a complete subject index.

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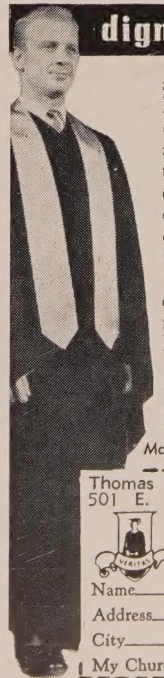

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Mortgage Burning

(continued from page 59)

faith, the courage, the wisdom and sacrifice of Dr. Rice and James Kemper, the organizer and the first pastors of our church. (*Descendants please stand.*)

CONGREGATION: May we be worthy, O Lord, to follow in the footsteps of these good men.

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MINISTER: Now, O Lord, through the generosity of thy people, all debts and obligations have been paid and it is thine forevermore. It is ours only as a sacred trust to be held, to be used for the advancement of thy kingdom.

CONGREGATION: We pledge ourselves, O Lord, to ever keep it a sacred trust and to be used to thy glory.

MINISTER: And now, as the flames consume the last trace of the obligation that earthbound man has against this sacred edifice, (*here the mortgage will be burned*) may our hearts be set on fire to complete this majestic temple of worship to thee, O Lord, our God.

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MINISTER: We bless thee, O God of the far horizon, for the pioneers of Christian faith who have carried the cross to the uttermost parts of the parts of the earth and have brought the message of the gospel of love to the high and to the lowly of every land.

CONGREGATION: Make us obedient to the heavenly vision, we beseech thee, O Lord.

MINISTER: Forgive us, O God of mercy, for our slowness to follow the trails of our illustrious ancestors to the promised kingdom of justice and truth. Pardon our selfish concern with our own rights and privileges. Deliver us from coldness toward our brother's needs and from all cynical and unkind judgment.

CONGREGATION: We have sinned and come short of thy kingdom, O God.

MINISTER: Grant unto us, O God of grace, a new vision of thy kingdom. Kindle within our hearts a flame of zeal to venture with thee upon uncharted trails of Christian living. To subdue the wilderness of sinful selfishness and build a glorious—and without spot or blemish—empire of peace and human brotherhood.

CONGREGATION: Pour out thy Spirit upon us, O God.

MINISTER: Now, unto Jesus Christ, our Lord, the pioneer of life, be dominion and power within the church and unto our God, the author of life and our daily strength, the glory and majesty throughout all ages, world without end. Amen.

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